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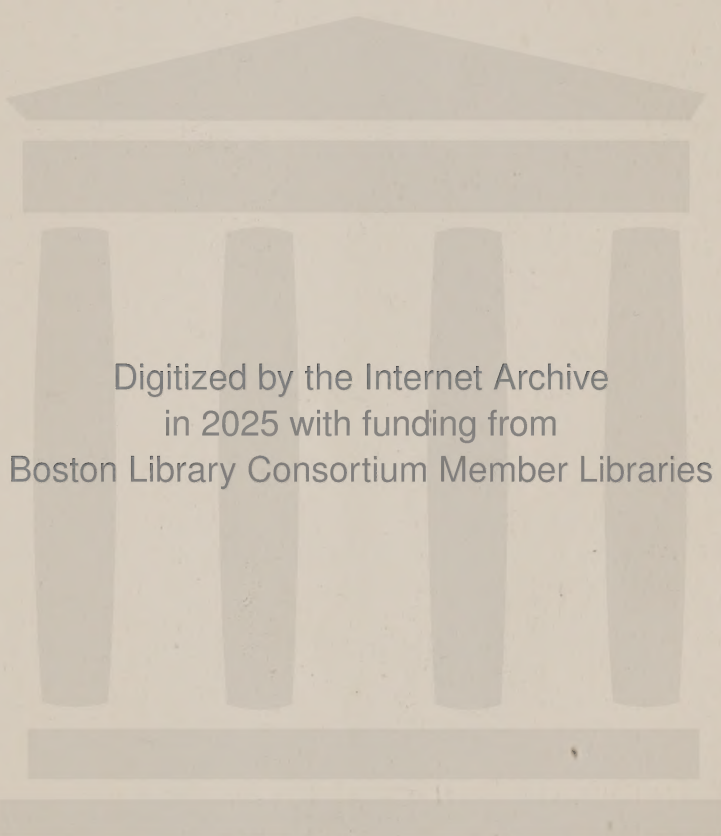
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Illinois Catholic Historical Review

VOLUME III

APRIL, 1921

NUMBER 4

THE SISTERS OF MERCY

CHICAGO'S PIONEER NURSES AND TEACHERS — 1846 - 1921

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Records of the Sisters of Mercy, St. Xavier's Convent of Mercy, and of Mercy Hospital, Chicago, Illinois: Personal memoranda of historical reminiscences; Diocesan and parish records; ILLINOIS CATHOLIC HISTORICAL REVIEW, Chicago.

WORKS

The Catholic Encyclopedia, N. Y.; Richard H. Clarke, *The Deceased Bishops of the Church in the U. S.*, N. Y., 1872; John E. McGirr, *Life of Bishop Quarter*, N. Y., 1850; Rev. J. J. McGovern, *Life of Bishop McMullen*, Chicago, 1888; McGovern, *The Catholic Church in Chicago*, Chicago, 1891; H. de Courcy, *The Catholic Church in the United States*, New York, 1857; *The Life of Catherine McAuley, Foundress and First Superior of the Religious Sisters of Mercy*, by a Sister of Mercy, N. Y., 1874; *Leaves from the Annals of the Sisters of Mercy in Four Volumes*, by a member of the Order of Mercy, 1888-1895; *Reverend Mother M. Xavier Warde, Foundress of the Order of Mercy in the United States*, by the Sisters of Mercy of Manchester, N. H., Boston, 1902; *Life of Mary Monholland* by a member of the Order, Chicago, 1894; *Reminiscences of Seventy Years*, Sisters of Mercy, Chicago, 1916; *Historic Nuns*, Bessie R. Belloc, London, 1911.

FOUNDING OF THE ORDER

In her introduction to *Historic Nuns*, Bessie Belloc says that "it would be all too easy to wrap a veil of poetic mist round any story which begins in Ireland;"¹ but in tracing the spiritual ancestry of Chicago's pioneer Sisters back to the "land of faith and romance" one finds at every turn only stern realities. The faith is there—steadfast and penetrating—of the sort that moves mountains, but the

¹ In treating of the origin of the Congregation of the Sisters of Mercy and of the foundress the facts have been freely taken from Mother Austin Carroll's *Annals of the Sisters of Mercy* and from the biography mentioned in the *Works*.

romance exists only in the great vision of those who were destined to come together in Chicago as fellow workers in Christ's service.

When in 1822 Catherine McAuley, who had always loved the poor, found herself at the age of thirty-five with "thirty thousand pounds in the Bank of Ireland, six hundred a year in perpetuity, Coolock House, with its appendages, jewels, plate,"² and several life insurance policies she had no notion of founding a religious Community; God made use of her and gave to the world the Sisters of Mercy. The same year marked a visit to Ireland by a Reverend Mr. McAuley from the American Missions in the United States. This missionary, by his stories of missionary work in America, so fired the zeal of a young candidate for Maynooth, William Quarter, that the boy sought and obtained his exodus to labor in a far-away land.³ It was also in 1822 that Margaret O'Brien, the most important character for this record was born in Queen's County, Ireland.⁴ It was the actual poverty of Dublin's poor that brought out the heroism of Mother McAuley and prompted her to separate herself from the world, and it was the spiritual needs of his fellow countrymen in a strange land that touched the heroic in the boy destined to be the first bishop of Chicago. But it was a call clear and distinct to minister to the soul and body of the Catholic immigrant in the United States which prompted the future Mother Agatha O'Brien to leave home and country when the first band of Sisters of Mercy set out from Carlow with Pittsburgh as an objective.

In order to dispense aid to Dublin's poor, Catherine McAuley decided to build a sort of settlement house in what was then a fashionable part of Ireland's Capitol. Her architect was directed to plan three or four large rooms for school purposes; four large dormitories for young women; one room loftier than the others, which might serve for an Oratory and a few small rooms for ladies who might wish to help her. On inspecting the premises Miss McAuley was surprised to find that the architect had built a convent.⁵ Like so many founders of religious orders, she was a "passive instrument of God's love for man. . . . She engaged a few ladies to help her and for convenience' sake they began to take a spare meal on the premises. Religion suggested a garb as grave as their occupation, and a dark costume was assumed. At first the name 'Sister' was playfully applied and spiritual authority was offended at the usurpa-

² Belloc, *op. cit.*, p. 4, *Life of Catherine McAuley*, p. 111.

³ McGirr, *op. cit.*, p. 21.

⁴ Convent Records.

⁵ *Life of Catherine McAuley, op. cit.*, p. 128.

tion. Soon the casually associated band had insensibly come within the circle of monastic feelings and habits; its spirit had insensibly stolen in among them, and shaped their lives and ordinary practices, until at length they stood on the threshold of the sanctuary."

In 1829 the position of the institute was somewhat anomalous. It was not a convent, its members were bound by neither rule nor vow. It could not with propriety, be styled a secular house, for already it had appointed hours of silence and recreation, of labor and rest, of prayer and study. Yet not one of those concerned ever thought of the Baggot Street house becoming the cradle of a new religious congregation. Miss McAuley in modern parlance was simply acting in "response to the social claim"; she was mistress of her own possessions, and retained her place in society. In the summer of 1830, however, ecclesiastical authority took a definite step and decided that the band of twelve young women associated in Miss McAuley's settlement should either appear as religious or as seculars. The ladies in question unanimously chose the former, and arrangements were made for the foundress and two of her companions to make their novitiate with the Presentation Sisters. One year later, the three novices made their vows according to the Presentation form, with the proviso that the Vow of Obedience might include whatever the Church should subsequently approve for the new congregation. Though the Institute had been in constant operation from the feast of Our Lady of Mercy 1827, the day on which the foundress became a religious, December 12, 1831, is considered the foundation date of the Congregation. On January 23, 1832, six of the ladies who had conducted the settlement during Mother McAuley's absence were clothed in the religious habit, and a year later among those who vowed themselves to God by the rules of the new congregation was Frances Warde,⁶ who was to lead the first Sisters of Mercy to the United States. Only five years of Mother Warde's life as a professed religious were spent at the Baggot Street house. In 1837 the foundress took her with four younger Sisters to Carlow where a successful foundation was made. After the confirmation of the rules of the new congregation by Gregory XVI in 1840, requests for foundations came from all quarters, and it was in Carlow that "the foundress of the Sisters of Mercy in the United States" was to answer the "call of the West."

CALLED TO AMERICA

The invitation to "the Iron City" came through the Rt. Rev. Michael O'Connor, its first bishop. As a student in the Propaganda

⁶ *Life of Mother Warde, op. cit.*, p. 47.

at Rome he had been given the task of translating the Rules of the Order into Italian. The task deeply interested the young Irish student, who seems to have realized how ably women living under the Rule of Catherine McAuley could meet the growing needs of the Church in the country of his adoption. Later as pastor of St. Paul's Church, Pittsburgh, he reverted to this in letters to his friend Dr. Cullen, head of the Irish College in Rome, and Dr. Cullen was in close communication with his nephew, Father Maher of Carlow. Father Maher read his uncle's letter to the Sisters in June of 1843 but they did not pay much attention to it. "Bishop England, Bishop Clancy of Demerara, and other prelates, had visited Carlow for Sisters and nothing had come of it."⁷ But late in September, 1843, the appearance of a clerical stranger of magnificent physique in the streets of Carlow created unusual comment. It was Right Reverend Michael O'Connor who had been consecrated in Rome on August 15. In the evening of October 4, the bishop accompanied by Father Maher called at the Convent. It was only when he begged a few nuns for his mission that his visit assumed a serious aspect. . . . In clear eloquent language he set forth the advantages he hoped would accrue from the labors of the Sisters in his diocese where the need of them was so great. He dwelt particularly on the immense good to be done by teaching the young in a rapidly growing country, where it was all-important to establish Catholic Schools.⁸ Every one of the twenty-three Sisters who formed the Community "was willing to sacrifice to God her love of country and community and embark for the distant West." Six Sisters and one postulant were selected from the volunteers. Mother Francis Warde was appointed Superior, the dowries of the Sisters were transferred to the Pittsburgh house, and in less than one month after the Bishop's application, the band of seven began the long journey to the United States aboard the "Queen of the West." This vessel, one of the largest three-masters then crossing the Atlantic, set sail November 10, 1843 and hove in sight of New York the tenth of the following month. Bishop O'Connor and several other gentlemen went ashore the same evening, but the Sisters remained on board until the following day when the Bishop and Father Quarter, Bishop-elect of Chicago, came for them.⁹

As Assistant Pastor of St. Peter's, Father William Quarter had been instrumental in establishing the first colony of the Emmitsburg Sisters of Charity in New York, and later as Pastor of St. Mary's

⁷ Cf. *Annals of Sisters of Mercy*, Vol. III, pp. 43-44.

⁸ *Op. cit.*, p. 45.

⁹ *Life of Mother Warde*, p. 96.

he had labored for the upbuilding of private and parochial schools conducted by the Sisters of the same Community.¹⁰ His experience had convinced him that for the success of the parochial schools and charitable works of a new diocese, the Sisterhood best adapted would be one subject to the bishop of the diocese and independent of outside Superiors. He therefore determined to follow up his welcome to the Sisters of Mercy by a request for a foundation. Even though Mother Warde could make no promises, the bishop-elect of Chicago would not take a refusal.¹¹

After his consecration in New York, on March 10, 1844, Bishop Quarter set out for the West accompanied by his brother, Very Reverend Walter J. Quarter, and arrived in Chicago on the fifth of May. After founding a school for the education of boys aspiring to the priesthood, he took steps for chartering and building the University of St. Mary of the Lake. Then he applied to Bishop O'Connor for Sisters of Mercy. He had no house ready for the Sisters and could offer them no tract of land, but he gave his promise to Bishop O'Connor that he would provide amply for the Sisters. In the back of the diocesan journal commenced by Bishop Quarter, there is the following notations:¹²

WANTED FOR 1846

Establishments for Sisters.....20,000f.

Establishments for Schools.....10,000f.

The Community in Pittsburgh had grown in the meantime. Bishop O'Connor had officiated at the first ceremony which took place February 22, 1844¹³ To Miss Margaret O'Brien, the postulant who had come from Carlow, he had given the white veil and the name, Sister Mary Agatha. Of importance for the completeness of this record was another reception in St. Vincent's Church, Youngstown, Pennsylvania on July 26, 1845. On this occasion Miss Mary Anne McGirr of Youngstown received the name of Sister Mary Vincent, and Catherine McGuire, a native of Philadelphia, was known afterward as Sister Mary Gertrude. These two novices together with two postulants, Eliza Corbett, and Eva Schmidt, were destined for Chicago

¹⁰ McGirr, *op. cit.*, p. 33.

¹¹ Cf. *Annals*, Vol. III, p. 227.

¹² *Diocesan Journal* kept by first two Bishops of Chicago. Usually referred to as "Bishop Quarter's Diary."

¹³ Sisters of Mercy, Pittsburgh, Pa., (1843-1918), N. Y., 1918, p. 22.

under the superiorship of Sister Agatha O'Brien, who pronounced her vows on the fifth of May, 1846.¹⁴

SISTERS COME TO CHICAGO

Friday, September 18, 1846, these religious set out for "the City of the Plains" accompanied by Mother Frances Warde and very Reverend Walter J. Quarter, who had been commissioned to conduct the Sisters to their future home. For the traveler of those days there were about four regularly established routes to Chicago.¹⁵ The longest, but by far the most comfortable, was by way of the Great Lakes. Bishop Quarter planned the lake trip from Cleveland to Chicago by one of the well-appointed steamers about which travelers of those days have given interesting accounts. The journey of about thirty miles from Pittsburgh to Beaver, Pennsylvania was made by boat. For the stretch of some fifty miles, between Beaver and Poland, Ohio, it was necessary to charter a stage. After putting up in Poland for the night, the journey to Cleveland was continued by stage. The latter was reached Saturday evening, and on the evening of the following day, the party boarded the "S. S. Oregon" which they hoped would bring them to Chicago; but disappointment awaited them in Detroit. Their reservations were disputed and they were obliged to disembark to make way for the other passengers. Their forced stay in Detroit was made pleasant by the Bishop, Right Rev. Peter Paul Lefevere, and on Tuesday, they set out for Kalamazoo by stage which they reached Wednesday morning. From Kalamazoo they journeyed to St. Joseph, Michigan where they boarded the little steamer "Sam Ward." After a stormy night and a bright cool day on Lake Michigan, Chicago was sighted on the eve of the Feast of Our Lady of Mercy, September 23, 1846.

Crossing Michigan had shortened the trip so that the early arrival of the Sisters in Chicago was unexpected. No one awaited them at the landing place, but Father Quarter led them to the Episcopal cottage which was at the northwest corner of Michigan Avenue and Madison Street, just opposite the wharf. The tender heart of the Bishop was touched when he saw the five young Sisters who had come from a big prosperous city to a place that had scarcely the necessities of life to offer them. Mother Agatha, the only professed Sister and the eldest of the band, counted but twenty-four

¹⁴ There was a third Sister in this reception band. Cf. *U. S. Catholic Magazine*, Vol. IV, p. 610.

¹⁵ Cf. *The Story of the Great Lakes*, Channing & Lavisna, N. Y., 1909.

years. Bishop Quarter immediately vacated his poor one-story house to provide a temporary convent for the Sisters. Poor as it was, it was a palace compared to the shack to which he and Father Patrick J. McElhearn, the rector, removed. His biographer says: "Could you have seen him as he passed that round, watching to catch but one expression of satisfaction upon the countenances of the Sisters, you would have pitied him had it not been given. That night he did not retire at all; his anxiety banished sleep from his eyelids; for he feared that they might be disappointed at not finding things in better order for their coming. Next morning, however, while seated conversing with their Superioress, he heard in their Community room the joyous laugh which could only come from the contented heart; clasping his hands as he rose from his seat, he exclaimed, 'Now indeed I am satisfied; that laugh could not have come from the dissatisfied.'"¹⁶

THE CHICAGO FOUNDATION

The Sisters immediately set to work to prepare the old church which was back of their temporary convent for school purposes.¹⁷ Reverend Mother Francis Warde and the Sisters arranged and beautified this inside, "with the help of the Bishop's private purse, until it was, perhaps, the prettiest and best equipped school building on the shores of Lake Michigan. . . .

"As Divine Providence would have it, nearly all the Chicago foundresses were possessed of much ingenuity and energy, with artistic taste and abilities. . . .

"On parchment, which was sent to Reverend Mother in large supplies by her friends in Ireland, the Sisters sketched maps of the different countries, with geographical plans of study and illustrations annexed, in a series adapted to the different grades of classes. These, when finished in water-colors, were not only artistic, but clear, instructive, and interesting. . . .

"For globes they made sphere-frames of willow branches, over which they neatly fastened parchment, sketching distinctly the map-work of the hemispheres, and arranging thereon the mechanism of the ordinary school globe. The blackboards were made of plain timber formed in squares, fastened to the wall and then painted in the old-fashioned way of producing a blackboard surface.

¹⁶ McGirr, *op. cit.*, p. 95.

¹⁷ The old church erected at Lake and State had been moved to Madison Street near Michigan. Father O'Meara had extended it. It was St. Mary's Parish Church until the brick edifice at Wabash and Madison was ready for occupancy.

"The Sisters made their own numeral frames on squares of delicate elm framework, with strings of wire stretched horizontally, on which were strung small spools painted in the primary colors.

"The community-room, with its rough board walls, was, during these days, a veritable warehouse of school supplies. In variety and design, to suit all wants, might be seen hand-made maps and charts, solar systems and globes, ball-frames and color plans; . . . , and all necessities for teaching form; collection of minerals, sponges, coral, etc., and specimens of the vegetable kingdom for object lessons."¹⁸

The November number of the *United States Catholic Magazine* quotes the following concerning the Diocese of Chicago from the *Pittsburg Catholic*: "The interesting ceremony of taking the veil, by two nuns of the order of the 'Sisters of Mercy,' took place in this city (Chicago) on Friday, the 9th of October. A pontifical high mass was celebrated on the occasion, and a beautiful and appropriate discourse delivered by the Rev. Mr. Kinsella. The cathedral was crowded, aisles and all, and all present seemed devoutly impressed with the exercises. Numerous Protestants were there.

"A school for young ladies is this day opened by these Sisters of Mercy (than whom none are more competent to teach) in the old chapel, in the rear of their residence on the lake shore.

"They also visit the sick and distressed, and dispense mercies to the wretched, and those whom poverty has chained to her car.

"They will also soon establish a hospital in the city, and take the entire burden of nursing the sick, and management of such charity upon themselves.

"Ere long, too, they contemplate forming an orphan asylum.

"What citizen is there who will not hail the coming of these Sisters of Mercy as among the choicest of blessings for our city?"¹⁹

PROBLEMS TO BE SOLVED

Since the Sisters had no dowries other than their spiritual and intellectual qualifications the question of their support had to be settled. In a frontier state they could not hope to fill the ranks of the community with dowered subjects and they could look to no mother house for support. This was indeed a problem for the daughters of Mother McAuley, who had come to Chicago. The Sisters of Mercy were supposed to support themselves from the funds brought to the community by subjects at their entrance. Had the foundress

¹⁸ *Life of Mother Warde, op. cit.*, p. 140 ff.

¹⁹ *United States Catholic Magazine*, Vol. V, p. 629.

lived longer she doubtless would have modified this plan. Shortly before her death she opened private day-schools in addition to the poor schools so that the income from the former might support the latter. A select school which was later chartered on February 27, 1847, as the Saint Francis Xavier Female Academy of Chicago, Illinois, was, therefore, organized.²⁰ Announcements of this select school were circulated and on October 12, 1846, it opened its doors to ten boarders and forty day pupils. St. Mary's Parochial School for Girls, which began its career the same day, had an attendance of fifty girls the first month.²¹

These schools were in advance of their day. Dr. J. E. McGirr of the University of St. Mary of the Lake, brother to Sister Mary Vincent McGirr and one of the finest scholars of his day, helped the Sisters to organize the academy and the free schools.²² He devoted much of his time to teaching the sisters chemistry, physiology, and other branches not then commonly taught. In all that pertained to the schools the Bishop was at once the keenest and kindest of examiners. Sister Mary Vincent McGirr and her sister, Sister Mary Xavier, were accomplished musicians, and like their distinguished brother, had enjoyed unusual educational advantages. Miss Mary Monholland, who was one of the first postulants, was just what the young community needed. She was the daughter of a successful New York merchant, and "association with trade in her father's counting house had given her a methodical business training that few Chicago men of that day possessed." The temporal affairs of the community were placed in the hands of this mature young woman of thirty-five when she was received as Sister Francis de Sales.²³ She gave systematic courses in mathematics and commercial subjects. Art needle work and other subjects included in the curricula of the academies of those days were in equally skilful hands, and the schools had a patronage which was remarkable.²⁴

²⁰ Convent Records. One of the original circulars in the archives.

²¹ Andreas, *History of Chicago*, Vol. II, p. 407.

²² Dr. McGirr was a member of the committee appointed in 1852 by the Inspectors of Public Schools of Chicago "to enquire into the expediency of presenting a plan" for a school where the ordinary academic studies could be taught. Cf. Andreas, *op. cit.*, Vol. I, p. 218. Dr. McGirr was an M. A. from St. Mary's College, Emmitsburg, Md., had attended lectures in the Medical Department of the University of Pennsylvania and was a graduate of Rush Medical College. He removed to Chicago in 1847 and was appointed Professor of Botany, Chemistry, Anatomy, Physiology and Hygiene in the University of St. Mary of the Lake.

²³ *Life of Mary Monholland, a Pioneer Sister of the Order of Mercy.*

²⁴ The state of the public schools of this period is given in the "Report of

Sister Mary Gertrude McGuire was the first Sister to be professed in Chicago. The solemn ceremony took place in the Cathedral on November 21. Bishop Quarter preached to the crowded audience, explaining in clear and elegant language the origin and scope of the religious life. Six days later Mother Warde bade farewell to Mother Agatha and the little community by the lake and made her perilous return trip to her Sisters in Pittsburgh.²⁵ Then followed anxious days. "Only the incessant occupations of the community kept the sisters from imagining themselves at the end of the earth. For their daily supplies they had frequently to depend on the generosity of the early settlers."²⁶ The poverty and self-denial of the Bishop animated their zeal. They were proud to second, in their way, his anxious efforts in behalf of his flock. The Bishop advised Mother Agatha to write to Lyons to the Society for the Propagation of the Faith for pecuniary assistance. In reply the Society sent four thousand dollars (\$4,000.00) and three large oil paintings.²⁷ In the meantime the community was increasing and a second story was added to the temporary convent. The Bishop was at the same time building next to the Cathedral at 131 Wabash Avenue. This brick house had two stories and a basement and was intended for the Cathedral Rectory.²⁸ When it was ready for occupancy in November, 1847, he directed the Sisters to move into it until a suitable place could be had for them. The old schoolhouse back of the first temporary convent on Michigan Avenue was then divided, and on November 10, half of it was removed to the rear of the Cathedral.

The first Sunday of January, 1848, Mother Agatha organized the Children of Mary Sodality for the girls of St. Mary's Congregation.²⁹ A little later instruction classes for converts and a night school for adults were organized. In the night school were old toilers

Mr. William Wells, Supt. to the Board of Education, bearing date March 20, 1858. The Fourth Annual Report of the Superintendent of Public Schools of the City of Chicago: In January, 1841, the public schools were taught by four male teachers. In January, 1846, five years later, there were three male teachers and six female teachers; in January, 1851, four male teachers and twenty female teachers; . . . " *Chicago Antiquities* by H. Hurlbut, Chicago, 1881.

²⁵ Cf. *Life of Mother Warde*, p. 146 ff.

²⁶ Cf. *Life of Mother Warde*, p. 139 and *Annals*, Vol. III, p. 233.

²⁷ Cf. *Annals*, Vol. III, p. 246. It is probable that the donations of the Society were made to the Diocese and then distributed by the Bishop. The oil paintings here referred to were among the few things saved from "the great fire" of 1871.

²⁸ *Annals*, Vol III, p. 299.

²⁹ *Diocesan Journal*, p. 66.

in the labor world, and "young girls commencing to earn wages; all, determined to read and write, for two purposes,—assisting properly at Mass, and corresponding with their friends in Ireland."³⁰ An employment office in connection with a boarding-house for working girls was another channel of Mercy opened by these pioneer sisters. Mercy in the meantime was quietly working for the individual in the almshouse and in the jail; and the only social worker who sought out the sick in their own homes in those days was the Sister of Mercy of St. Xavier Academy.

DEATH OF BISHOP QUARTER

The sudden death of Bishop Quarter on April 10, 1848, deprived the Sisters of Mercy of their earliest and best friend. The Bishop's demise was a severe blow to the Sisters in more ways than one. His agreement with Bishop O'Connor "to provide amply for the Sisters" had never been carried out, and he died intestate. Whatever money had come to the Sisters above that used to supply their daily needs had been put into repairs and additions to the buildings they occupied, but to which they held no title. The Bishop's intentions in regard to the Sisters of Mercy were, however, well known to his brother, who became Administrator of the diocese on the death of Bishop Quarter. The Very Reverend Walter Quarter considered it his duty to carry out his brother's plans for the Sisters. He gave them the ground intended for them, seventeen acres lined along the shore between the lake and the old Catholic cemetery, just back of the present Episcopal residence at the entrance to Lincoln Park.³¹ The lake afterward receded and the seventeen acres became twenty. The deeds for the house and property in Galena to which the Sisters sent a foundation in May, 1848, were also transferred to the Sisters by Father Quarter as Administrator of the diocese.³²

Galena was the leading village of the West in 1848. There were many who prophesied for it a future greater than that of Chicago. "On May 29, 1848, Mother Agatha, in compliance with the wishes of the deceased Bishop Quarter and at the request of the Pastor and chief people of the town, opened a branch house in Galena, on the confines of Wisconsin and Iowa. . . . They were most cordially received, donations of provisions and furniture aided them materially to establish the house and their schools opened with bright pros-

³⁰ *Life of Mother Monholland*, p. 45.

³¹ *Annals*, Vol. III, p. 269.

³² *Diocesan Journal*, p. 78.

pects.”³³ Sister M. Gertrude McGuire, who was appointed local Superior, did not bear the responsibility long. In August Father Walter Quarter wrote in the *Diocesan Journal*: “Died on the night of the 14th inst., at the Convent of St. Mary of the Sisters of Mercy in the City of Galena . . . the saintly Sister Maguire, in the 22nd year of her age. . . . Never have we witnessed such a death as that of Sister Gertrude. . . . So much resignation. Such piety. Such confidence in the mercy of God.”³⁴

Death, however, was not the hardest of the trials sent to the young community. Only Mother Agatha’s wonderful prudence preserved her daughters from taking any part in the deplorable dissensions that began to disturb ecclesiastical Chicago during the incumbency of Bishop Van de Velde.³⁵ Bishop Quarter’s successor said the community Mass daily in the convent when not absent on visitations of his diocese. He was “kind to the Sisters and insisted they should call him not Bishop but father.”³⁶ But Bishop Van de Velde had peculiar ideas about religious holding property even in common, and questioned the right of the Sisters to the property conveyed to them by Father Walter Quarter. The Sisters refused to give him the deed. Mother Agatha, who was charity personified, for peace sake thought of yielding rather than have any misunderstanding. Mother Frances urged her to hold the deed. Mother Agatha’s courage failed. It was not that she could not bear the brunt of trials, but she felt her responsibility for the community and would not yield to any demand that would compromise its interests. After consulting with Bishop O’Connor she decided to return to Pittsburgh. Bishop Van de Velde, who was on his way to Baltimore, accompanied her as far as the parent house.³⁷ Mother Francis Monholland was left in charge of the Sisters in Chicago, and it was she who was at the helm when cholera broke out in July, 1849. During this awful epidemic Catholic priests and the Sisters were seen early and late caring for those who otherwise would have been thrown upon the streets.³⁸

³³ *Annals*, Vol. III, p. 267.

³⁴ *Diocesan Journal*, p. 77.

³⁵ Clarke; *Lives of the Deceased Bishops of the Catholic Church*, N. Y. 1872. Vol. II, p. 384.

³⁶ Cf. Notes, p. 314, Vol. III, *Annals*.

³⁷ *Diocesan Journal*, p. 94. “At six o’clock P. M. left for Pittsburgh and Baltimore via New Buffalo, and Detroit on S. B. Samuel Ward, Mother Agatha, Superior of the Order of Mercy, being recalled by Bp. O’Connor of Pittsburgh, accompanied the Bp. to the latter place.”

³⁸ *Andreas*, Vol. I, p. 596.

SOLICITUDE FOR ORPHANS AND THE SICK

In the wake of the cholera were many destitute orphans, and the question of their care was one to which Father Quarter, the Chancellor, bent his best efforts. "There is no end to the memory of the earnest enthusiasm, noble deeds and sacrifices made by this grand old 'Mother priest,' which the Catholics of his times in Chicago loved to call him."³⁹

Bishop Quarter, some months before his death, had projected the foundation of a charity hospital and an orphan asylum; the latter enterprise became now an absolute need. Father Quarter brought the first orphans to his own house, or had them cared for by some Catholic families. The number had increased, however, to such an extent that he was compelled to gather them into an asylum. A house on the North Side was rented and served as an orphanage for boys and girls under the care of Mother Vincent McGirr.⁴⁰ During this time the Sisters missed the guidance of their kindly Mother Agatha, and Mother Francis to calm all minds wrote to Bishop O'Connor the pathetic words: "The ark is in danger. Send us back our Mother." He answered like a true friend: "Be at rest; she shall return."⁴¹

The question of the care of the orphans was one of the first placed before Mother Agatha when she returned to Chicago on August 7. A large frame house on Wabash Avenue near Van Buren Street (the Cumberland House) was rented, and Sister Vincent McGirr and three other Sisters took charge of it on August 16. There were at this time one hundred and twenty-five children in the Institution.⁴²

On May 13, 1850, a free parochial school was opened on the North Side in the parish of the Holy Name, and in the autumn of the same year, the first effective move in the founding of a general hospital was made.⁴³ The city needed such a hospital and Dr. N. S. Davis, who had been offered the chair of Principles and Practice of Medicine by Rush Medical College, did not wish to accept the proffered position without the facilities for bedside clinics. Doctor Davis says under date of September 26, 1850: "The trustees have engaged a building adequate for the accommodation of fifty patients. . . ." The hospital was opened in the old Lake House at Michigan and

³⁹ McGovern, *Life of Bishop McMullen*, p. 29 ff.

⁴⁰ *Annals*, Vol. III, p. 268.

⁴¹ *Life of Mother Monholland*, p. 36.

⁴² Andreas, *History of Chicago*, Vol. I, p. 299.

⁴³ Andreas, *History of Chicago*, Vol. I, p. 598.

Rush Streets. Rooms were rented, twelve beds were procured and soon occupied, but the doctors were puzzled about the nursing of the patients. A woman who kept boarders in the Lake House agreed to look after the domestic wants of the patients. The medical students were to do the nursing. The arrangements were not satisfactory and became a source of anxiety to the doctors. The chief surgeon, Dr. Daniel Brainard, lived on Wabash Avenue, just north of the convent. A little wooden fence separated his garden from that of the sisters. He and Doctor Evans applied to the Bishop regarding the possibilities of securing sisters for their institution which had been chartered as the Illinois General Hospital of the Lake.⁴⁴ They were referred to Mother Agatha, but she had just opened a new school and the care of the orphans left her no sisters to spare. She objected that the sisters were not trained for hospital work. Notwithstanding all her arguments, the Bishop and the doctors prevailed, and on February 22, 1851, Sister M. deChantal, Sister Mary Patricia, Sister Mary Ann, with Sister Mary Vincent McGirr as local superior were sent to take charge of the hospital at the Lake House. The fact that Sister Vincent's father was a practicing physician and that her only brother was also a medical doctor seems to have given her courage and zeal to undertake hospital work.

The sisters, even by doubling the number of beds, could not accommodate all who applied. The lease for the Lake House expired after three years, and the owners would not re-rent it for hospital purposes. In May, 1853, the Sisters removed their patients to Tippecanoe Hall, a rickety old frame building on Kinzie Street, fronting the river. Mercy Hospital and Mercy Orphan Asylum were incorporated on June 21, 1852,⁴⁵ and it was agreed that if the Sisters would build a hospital, a number of doctors would assist as a regular medical board, leaving the control of affairs to the Sisters. A green stagnant swamp on Wabash Avenue between Harrison and Van Buren Streets was on sale at the time, and Mother Frances Monholland proposed buying it. The undesirable lots were accordingly purchased as a site for the new hospital. Urged on by an indomitable will, Mother Frances, "in the sweat of her brow, and with the strength of her woman's arm," assisted in filling up the swamp while she superintended the work of erecting the first Mercy Hospital owned by the Sisters of Mercy. To defray a part of the expense a few fairs were held.

⁴⁴ Convent Records.

⁴⁵ *Ibid.*

Bishop Van de Velde was in Rome at the time of the purchase, but on his return he recorded the hospital as diocesan property.⁴⁶

A renewal of the troubles and difficulties which had arisen in the diocese had such an unfavorable effect upon the Bishop's health that he petitioned Rome to relieve him of his responsibilities. Early in November he was transferred to the vacancy at Natchez and left Chicago on the morning of November 4, 1853.⁴⁷

The hospital did not pay expenses. The poor, its chief patients, were often boarded gratuitously, and it was with difficulty kept open. But for the exertions of its firm friends, the doctors, Mercy Hospital would have been closed. In the nature of things, the Orphan Asylum was not self-supporting. The sisters gave their services gratuitously; they assisted these charities from the revenue of the Academy, and collected money for them. Yet when more room was needed in all their institutions, they hesitated about making additions or further improvements upon buildings to which they held no deeds. To avoid any further unpleasantness about property, Mother Agatha decided to buy a strip of prairie in a suburb known as Carville. A generous contractor offered to construct the building with his money and wait for compensation. The purchase of the land, which cost six hundred dollars, was made by Mother Francis Monholland. As if by magic, a new academy arose at the corner of Calumet Avenue and Twenty-sixth Street. Then the venturesome Mother Francis purchased fifty acres of unbroken prairie in the suburbs of South Chicago. Mother Francis' notes of this latter transaction are interesting⁴⁸ as samples of the way in which the Sister did business in the early fifties.

⁴⁶ *Life of Monholland*, p. 41 ff.

⁴⁷ *Diocesan Journal*, p. 162.

⁴⁸ Bought from Stone, Aug. 8, A. D. 1853, Chicago: Gave the bonds against the corporation of St. Francis Xavier Female Academy to H. O. Stone for \$11,000.00, on property bought of said Stone by us, to-wit: Fifty and thirty-four hundredths acres, at \$175 per acre.

Amount of purchases	\$8,809.50
Eight acres, donation to the Academy.....	1,250.00

Amount due Stone	\$7,559.50
Aug. 8, 1853—First payment then made.....	2,000.00

Amount now due\$5,559.50
And real value of bond now given to H. O. Stone, payable as follows, at 6 per cent. interest, every 8th day of August, until all is paid for, with interest:

First payment, Aug. 8, 1854, \$1,111.90; interest, \$333.54; less orphans' donation of \$10.00, \$1,101.90; total, \$1,435.44.

THE DEATH-GRAPPLE WITH CHOLERA

But the shadow of the cross, in the form of death, was again approaching. In the summer of 1854 Asiatic cholera broke out in Chicago; it spread with frightful rapidity. The sisters laid aside all duties to visit and care for the sick; Reverend Mother Mary Agatha took her turn as faithfully as the others. On July 7 she visited the hospital, which was overcrowded, and after spending some time with Sister Mary Veronica, who was ill, she walked back to the convent. It was a warm day and she was exhausted and overheated. On entering the convent she asked for a drink of water. In a short time she was seized with violent symptoms and died the morning of the 8th. Sister Mary Bernadine Meagher and Sister Mary Louise Conners died the same day. Sister Mary Veronica Hickey, whose coffin was carried out of the hospital on the 11, was the fourth victim of the cholera of 1854.⁴⁹

Mother Agatha was but thirty-two when she gave up her sweet soul to God as a martyr of charity. "In appearance Mother Agatha was of medium height; her complexion was a dark olive and her beautiful brown eyes most expressive. Her manner was bright and animated."⁵⁰ Bishop O'Connor often said that he never knew anyone to surpass her in common sense.⁵¹ She was exceedingly loved and revered by her young community, who recognized that she was eminently fitted by remarkable gifts of nature and grace to direct the difficult work of the young foundation.

ST. AGATHA'S ACADEMY

Reverend Mother Paula Ruth, who succeeded Reverend Mother Agatha as superior, opened the new Academy, which was called St. Agatha's, in honor of the first superior. From its opening, December 3, 1854, until 1863 this boarding-school was in a flourishing condition.⁵² Several of the first families of the city sent their daughters

Second payment, Aug. 8, 1855, \$1,111.90; interest, \$266.85; less orphans' donation of \$10.00, \$1,101.9; total, \$1,368.75.

Third payment, Aug. 8, 1856, \$1,111.90; interest, \$200.14; less orphans' donation of \$10.00, \$1,101.90; total, \$1,302.04.

Fourth payment, Aug. 8, 1857, \$1,101.90; interest, \$133.40; less \$10.00; total, \$1,235.30.

Fifth payment, Aug. 8, 1859, \$1,101.90; interest, 66.71; less \$10.00; total, \$1,168.61.

⁴⁹ *Annals*, Vol. III, p. 271.

⁵⁰ *Ibid.*, p. 245.

⁵¹ *Annals*, Vol. IV, p. 549.

to it. On the register appeared the names of pupils from Missouri, Ohio, California, and other states. St. Agatha's outrivaled the older St. Xavier Academy and was the largest brick building in the southern part of Chicago. People called it the "big brick house on the prairie."⁵³ It was a boon to the Sisters, who had always lived in the great throbbing heart of Chicago. They enjoyed the quiet and peace of this country place during their retreats and looked upon a trip to 2525 Calumet Avenue as an excursion. Death claimed the second superior rather suddenly August 3, 1855; she was succeeded by Reverend Mother Vincent McGirr. It was during Mother Vincent's term of office that Bishop O'Regan asked the Sisters for the North Shore property, the title to which had been questioned by Bishop Van de Velde. The first official discussion of the matter on record came up March 20, 1856.⁵⁴ The community finally agreed to an exchange of the North Shore property for the deed of the convent and lot at 131 Wabash Avenue. When the transaction was closed it was found to be a shade worse, for the sisters were obliged to give a note for four thousand dollars (\$4,000.00), in addition to their property. Mother Monholland notes the transaction as follows:

"Nov. 2, 1856. Purchased from Rt. Rev. A. O'Regan 40-foot lot on which the convent now stands, viz., situated on Wabash Avenue, for the sum of \$8,000.00; gave in part payment a deed of lot on North Side, \$4,000.00; balance still due, \$4,000.00. Payable in thirteen years, fourteen years, fifteen years, at 6 per cent interest, payable annually."⁵⁵

⁵² There is a copy of the prospectus of St. Agatha's Academy in the archives. It reads, in part: "St. Agatha's Academy for Young Ladies, Corner of Rio Grande and Calumet Streets. . . . Under the charge of the Sisters of Mercy. This institution, which is a branch of the Saint Xavier Academy, incorporated by an Act of the Illinois Legislature, 1846, is situated at the corner of Rio Grande and Calumet Streets, two miles, or twenty minutes' ride, from the Center of the City of Chicago, about one square distant from Lake Michigan. . . . Board and tuition (including bed and bedding, washing and mending) varies according to studies, from one hundred and fifty to one hundred and eighty and two hundred dollars (\$150 to \$180 and \$200), payable half yearly in advance. Extra charges for the French, German, Latin and Italian languages; for drawing and painting; for music on piano and guitar and for use of the same; . . . Ordinary tuition embraces the English language. Plain and Ornamental Writing, Practical and Rational Arithmetic, Principles of Algebra, Geography, with Maps, Globes, etc. and etc., Civil and Natural History, Mythology, Moral and Natural Philosophy, Astronomy, Chemistry, Embroidery, Tapestry, . . ."

⁵³ *Annals*, Vol. III, p. 268.

⁵⁴ Convent Records.

⁵⁵ Convent Records. "When he left Chicago he did not remove this obliga-

The panic of 1857 left money scarce and the expenses incurred by the sisters going to and from Galena were heavy. Other local causes were unfavorable and the sisters were badly needed in Chicago. Following the closing of the Galena mission in 1857 a school was opened on the West Side in St. Patrick's parish.⁵⁶ In connection with this free school, there must have been a private school of some kind. There are accounts for the receipts from the West division schools dated from May 4, 1857, and Sister Mary Angela was in charge of them.

Complications which had arisen in Bishop Van de Velde's time were carried over into the administration of Bishop O'Regan, and the actual finances of the diocese were not adequate to the many demands made on the third Bishop of Chicago. The Sisters' dealings with him had not been so personal as with his predecessors, both of whom had acted as their Chaplains. It was during the incumbency of Bishop O'Regan that arrangements were made to furnish the Sisters with a Chaplain from the local parish.⁵⁷ Finding the duties of the Episcopacy uncongenial, Bishop O'Regan left the diocese for Rome in 1857, and the following year took up his permanent residence in London.

Rt. Reverend Clement Smith, as temporary administrator, following the departure of Bishop O'Regan, was a kind friend to the Sisters. It was he who on May 31, 1858, presided at the election of Reverend Mother Monholland. Eliza Allen Starr said truly that the footprints of Mother Francis in Chicago were "the footprints of God's loving Providence toward us as a City."⁵⁸ No woman ever worked more unselfishly for the honor and glory of God and the good of souls in Chicago than Mother Francis. From the day of her entrance until that on which she left Chicago to extend the work of the Sisters of Mercy in Iowa she was "a hewer of wood and a drawer of water" for her Community. No task was too menial, none unsurmountable where the welfare of her Sisters was con-

tion, and they were obliged to pay the first thousand to Bishop Duggan. When he left, the remaining three were paid to Rev. Thomas Halligan, administrator, from a bequest of three thousand dollars left the Sisters by Bishop O'Regan. This amount was subscribed by him to the Mercy Hospital, but never paid except in this way. It came to the Sisters in Father Halligan's time. He released their notes for the three thousand due by Bishop O'Regan's arrangement, thus balancing accounts."—*Annals*, Vol. III, p. 270.

⁵⁶ Convent Records. The Sisters had taught the Sunday School for girls from their coming to Chicago. Cf. *Annals*, Vol III, p. 269.

⁵⁷ St. Xavier's has never had a resident chaplain.

⁵⁸ Obituary notice which appeared in the *New World*, 1888.

cerned. She was quick, aggressive, and unattractive in appearance, but no one with whom she dealt could withhold respect from her. No metal was ever tried harder and none ever rang truer.⁵⁹

THE PRECURSOR OF THE HOUSE OF THE GOOD SHEPHERD

For the August retreat of 1858 Mother Francis secured a Jesuit to give the exercises. This was the first bit of spiritual indulgence the Community had ever enjoyed.⁶⁰ At the request of Dr. McMullen, she opened an unpretentious refuge for erring women in a house rented by him on Market street. This refuge was kept by the Sisters of Mercy until the Good Shepherd nuns came in 1859. Her next move was to enlarge the Convent at 131 Wabash Avenue by adding a third story. Improvements were made in the Mercy House at the same time. In August, 1859, she sent a colony of five Sisters under Sister Xavier McGirr to make a foundation in Ottawa, Illinois.⁶²

AMONG THE "NUNS OF THE BATTLEFIELDS"

Then came the war and soon after it broke out Colonel Mulligan, who organized the celebrated Irish Brigade, determined to secure the service of the Sisters in behalf of his sick and wounded. Before his departure from Chicago he called upon Mother Francis and obtained her promise to send Sisters to the aid of his regiment. Bishop Duggan gave the necessary permissions and after the regiment was stationed at Lexington, Missouri, Lieutenant Shanley of the "First Brigade," returned to Chicago to conduct the Sisters to the scenes of battle. On September 2, 1861, "Mother Francis with Mother Mary Borromeo, her assistant, accompanied five Sisters and several nurses to the South. Not being able to reach Lexington, they were placed in charge of the Jefferson City Hospital, which soon became overcrowded with the sick, wounded and dying." After a fruitless attempt to reach Lexington, Lieutenant Shanley brought the Sisters back to Jefferson City where they remained in charge of the hospitals until April, 1862. The regiment was then ordered to another division. They then took charge of the hospital department of the steamboat *Empress* on the Mississippi and Ohio rivers. Their five weeks service on the hospital boat ended when they brought "the last cargo of sick and wounded from the terrible

⁵⁹ *Life of Mother Francis Monholland.*

⁶⁰ Convent Records.

⁶¹ Cf. Thompson, *Archdiocese of Chicago*, p. 747.

⁶² Convent Records.

battle at Shiloh" to Louisville where they were placed under proper care. The Sisters in Chicago had their opportunity of aiding the soldiers when, after the fall of Fort Donaldson, the southern prisoners were brought to Chicago.

"Companies of Federal troops with squads of Confederate prisoners often passed the convent en route to Camp Douglas. This Camp was in charge of Colonel Sweet, and it was said the poor Southern prisoners might be more humanely treated; it was also said that there was a great dearth of food in the Camp." The undercurrent of feeling in the city was strong when Colonel Sweet refused admission to an investigating committee. The committee appealed to Mother Francis who, armed with a note from the Mayor went to the camp with her Sisters. Colonel Sweet received them courteously and permitted them to do what they could for the prisoners.

During the war time Mother Francis opened two new schools; one at Sherman and Polk Streets in the parish of St. Louis, the other at Wabash Avenue and Eighteenth Street, in Father John Waldron's parish. In the year in which the Sisters undertook the charge of educating the girls of St. John's parish, the Rev. Dr. Denis Dunne asked that the Sisters who taught at St. Patrick's be allowed to reside there. Rev. Mother Francis would not agree to this arrangement whereupon Dr. Dunne invited the Sisters of Loretto to take charge of the education of the girls of his parish. This necessitated the closing of St. Angela's select school for girls of the West Side, which was conducted in connection with St. Patrick's parochial school.

It was then arranged to exchange the West Side property for the lot on Wabash Avenue adjoining the convent. Later Bishop Duggan wanted the Community to erect an orphan asylum on this ground; the Sisters not being able to do this offered to appropriate two acres of their farm for the orphanage. The building of a new hospital was also discussed at this time, but collections for the purpose were not sufficient. Although the accommodations for the orphans and the sick were poor and inadequate, it was difficult to come to any definite decision with the Bishop concerning ways and means. Holding no deed to the hospital and orphanage property, Rev. Mother Francis could only voice a feeble protest when Bishop Duggan offered both hospital and orphanage for sale. The orphans were given in charge to the Sisters of St. Joseph and were moved into the buildings vacated by the University of St. Mary of the Lake. Mother Francis was told to find a place for her patients.

There was nothing to do but move the students from the new academy at Twenty-sixth Street back to the already crowded building at 131 Wabash Avenue. The vacated academy was then converted into a hospital.

A PERIOD OF EXPANSION

Larger quarters for the Saint Xavier Academy and the mother house at Madison Street were demanded by this new order of things, and it was decided to erect a new academy on the lots at 133 and 135 Wabash Avenue, which had been taken in exchange for the community property on the West Side. The new St. Xavier Academy then erected at a cost of thirty-five thousand dollars had every convenience afforded during the sixties. It was a monument to the creative genius of Mother Francis. Progress had been made in every department. St. Xavier's had developed along traditional lines. At first it had aimed to do little more than supply the educational needs of the immediate neighborhood, but the course of study widened as it drew teachers and pupils from a broader field. The music and art departments reached a high degree of efficiency between 1860 and 1870 when a number of remarkably talented young American women entered the community. Sister Mary Pius Teats, whose clever sketches of teachers and pupils were appreciated by Mother Francis, studied under Mr. George P. A. Healy, the celebrated Chicago portrait painter. To him she owed the success of her studio which was up to date in its appointments and a source of revenue to her community. The young Paul Wood who worked under Gregori in the decoration of the Sacred Heart Chapel of Notre Dame University was one of her discoveries.

From almost every standpoint St. Xavier's never enjoyed such prosperity as at this time. The Ottawa foundation had succeeded and had been made an independent community in September, 1861, and when Mother Francis resigned her superiorship in 1867 there was not a cent of debt on any property held by the community.

Mother Mary Scholastica Drum, the fifth superior, sent out two foundations, one to DeWitt, Iowa, and the other to Harrisburg, Pennsylvania. She also leased the corner lot of Mercy Hospital grounds, Prairie Avenue and twenty-sixth Street, to the Chicago Medical College, and the faculty of this college agreed to furnish medical and surgical attendance to the hospital for the privilege of holding clinics. On the occasion of the laying of the corner-stone of the new Mercy Hospital, July 25, 1869, Doctor Davis, who had

lectured for the benefit of the Illinois General Hospital of the Lake at the time the Sisters of Mercy first took up hospital work, and who had been associated with them since that time, was the speaker. In epitomizing the history of Mercy Hospital, he said:

"Its growth has been steady and uniform, until it now lays the foundation of a magnificent structure which will remain for ages an ornament to the city, and a perpetual monument to the liberality and charity of its founders, and an asylum for the suffering and afflicted of many generations. During its past history, without the aid of public appropriations or private endowment, and constantly embarrassed by the temporary structure it has occupied, it has accommodated and kindly treated more than six thousand human beings suffering from serious diseases, at least one-fourth of whom were cared for gratuitously. Its doors have been opened alike to every class and creed.

"It has received the professional services, always gratuitously, of the most eminent members of the medical profession, among whom have been Drs. Brainard, McGirr, Herrick, Blaney, Boon, Johnson, Andrews, Byford, Nelson, and your speaker.

"In regard to the ability and faithfulness of the Sisters of Mercy in the management of the hospital, I can speak in terms of the fullest commendation. Having visited it professionally from its incipient organization to the present hour, I must say that in cleanliness, good order, kindly attention, and Christian liberality, I have not seen them equalled in any other public hospital in the country. . . ."⁶³

IN THE WAKE OF THE DESTROYER

After investing the sum of one hundred and fifteen thousand dollars in the hospital, Reverend Mother Scholastica purchased property at 2834 Wabash Avenue for a new Motherhouse and Academy. The location at 131-135 Wabash Avenue was no longer suitable for academic purposes, and the frontage had risen enormously in value. She therefore mortgaged the downtown site to make a payment on the new purchase and negotiated for its sale. The papers were ready to be signed October 7, 1871, but the transaction was transferred until the ever-memorable ninth. Everything was ready for a whole burnt-offering. "In the vacation of 1871, the Sisters had spared no labor or expense in their schools. The study had been newly fitted up; maps, charts, globes, philosophical instruments were selected irrespective of cost; the studio was furnished with new models; everything was polished up." The great fire swept away all. The lots covered by the ashy ruins of "dear old St. Xavier's" were sold later for sixty-one thousand dollars subject to a mortgage. After deducting taxes, interest and fees, there remained only three hundred and seventy dollars.

⁶³ Cf. *Annals*, Vol. III, p. 260.

Just one month before the fire when the Silver Jubilee of the Community was celebrated, there were forty-five boarders, eighty day scholars, and ten teachers in the Academy. Twelve Sisters had charge of parochial schools in St. John's parish, at Clark and Eighteenth Streets, in the parish of St. Louis on Clark Street near Polk, in St. Mary's Wabash Avenue and Madison Street, and at St. James', Prairie Avenue, near Twenty-sixth Street. Of these, only St. John's and St. James' escaped the flames.⁶⁴

Mercy Hospital served as the Motherhouse and Novitiate for the Sisters until the new building at Twenty-ninth Street was ready, while the Rotheberger Mansion at Thirty-fourth Street and Cottage Grove Avenue was used as an Academy.

The financial predicament of the Community was made public when Reverend Mother Genevieve succeeded Mother Scholastica. The Sisters took possession of the new Academy August 28, 1873, but every brick in it, every bit of furniture it contained was mortgaged. Bishop Foley⁶⁵ advised the Sisters to sell the Academy and the Hospital at auction. One of his representatives bought them and the deeds were in the Bishop's name at the time of his death in 1879. Reverend Mother paid the interest semi-annually, and a small portion of the principal each year. It was like beginning all over again.

Even the cholera did not absent itself. A committee represented the deplorable condition of those attacked by the disease who had been isolated in the Small-Pox Hospital. Bishop Foley addressed himself to Reverend Mother and pleaded for Sisters to visit the cholera-patients and if possible to remain to nurse them. Sister Mary Alphonsus Butler and Sister Mary Jane Duggan tended the sick in the old Isolation Hospital, then located on Wentworth Avenue between Thirty-seventh and Thirty-eighth Streets, until the epidemic abated at the end of the month of August.⁶⁶ When Doctor McMullen became Administrator, the interest on the community debt was lowered from ten to seven per cent. Later the deeds of both Academy and Hospital were returned to the Sisters by Archbishop Feehan who cancelled what remained of the debt,—about ten thousand dollars.

⁶⁴ Andreas, *History of Chicago*, Vol. II, 407.

⁶⁵ "The first school the Bishop visited after coming to Chicago was the St. Xavier Academy, and he always proved himself a tender father and a faithful friend to the Sisters. . . . Whenever the kind Bishop had noted visitors from Baltimore or other cities, he always brought them to see St. Xavier's. . . . These visits were always a surprise, so there was nothing formal about them, and they were all the more enjoyed."—*Reminiscences of Seventy Years*.

⁶⁶ *Reminiscences of Seventy Years*, Sisters of Mercy, Chicago, p. 99.

There were those who were firmly convinced that the Community could never surmount these financial difficulties, but good Reverend Mother Genevieve always said "God will provide."

No foundations outside the diocese were made during Rev. Mother Genevieve's time. On one occasion Bishop Foley of Detroit "announced that he would soon ask for a colony, as he was about to build a Mercy House, and, of course, he wanted no other Sisters if it were possible to procure them. Several volunteered. Sister Mary Ignatius was very enthusiastic and this pleased the good Bishop. About six months later, when the home was built, he wrote to Mother Genevieve asking that she keep her word and send some Sisters at once. In good faith she went to Archbishop P. A. Feehan and told him all about it, asking permission to send the mission to Detroit. To her surprise the Archbishop said, "No! We have enough of work at home for the Sisters. We have none to spare."⁶⁷ Rapid as was the growth of the Community the supply of Sisters was not sufficient to meet the demands.

DEVELOPMENT OF ST. XAVIER ACADEMY

In the first annual catalogue of the St. Xavier Academy issued in June, 1874, the one hundred ninety-five students registered during the Academic year, 1873-1874, are divided into seven classes. No outline of the course of study is given, but it embraced "the various branches of a solid and useful education." The cost of board and tuition in English and Music for the academic year was three-hundred dollars. Before the opening of the next year, classes were organized on another basis; graduate class, second class, third class, fourth class, and a Second Division. Miss Nellie C. Dore⁶⁸ was the only student to receive the "graduate medal" and academic honors in June, 1875. "Having completed the Course of Study prescribed in the Academy, given evidence of her proficiency at the recent Annual Examination, and distinguished herself for amiable and correct deportment" Miss Dore was entitled "to the highest honors of the Institution, namely, a Crown and Gold Medal; also to the following Premiums:

First Premium—Grammar and Composition.

"	"	Arithmetic, Algebra and Geometry.
"	"	Penmanship and Bookkeeping.
"	"	Philosophy and Natural History.
"	"	Botany and General History. ⁶⁹

⁶⁷ *Ibid.*, p. 214.

⁶⁸ Mrs. Ellen Reynolds, whose son Edward is a Jesuit.

⁶⁹ Catalogue of St. Xavier Academy, Vol. I, p. 13.

From the Course of Study outlined in the third annual catalogue it is evident that the Senior Department had two divisions. "Reading (Young Ladies' Reader), Orthographic Dictation (Creery's Gram. School Speller), Penmanship, Composition, Grammar (Brown's Institute), Arithmetic (Robinson's Practical and Mental), Physical Geography (Mitchell's) Sacred History (Gilmore's), Familiar Science (Peterson's), English Literature" were the subjects assigned for students of the Second Division. After spending two years in the first half of the Senior Department, successful students were given places in the First Division where they set themselves to master "Reading, Penmanship, Rhetoric, and Composition; Algebra, Geometry, Chemistry, Geology, Philosophy, Natural History, Physiology, Botany, and Bookkeeping." It is quite evident from this that St. Xavier's, as far as the secular branches were concerned was quite on a par with the only Public High School then in Chicago. The Course of Study differed from that of the Public High School in only one respect, a language was not required though both French and German were taught. Astronomy was added to the Curriculum in 1876, and in 1877, French or German was made obligatory. Quite in contrast with most of the schools offering secondary work in the seventies, St. Xavier's laid great stress on the Sciences. The study of science had always been given a prominent place in the subjects taught by the Sisters in the upper classes at old St. Xavier's for the spirit of the Community's first great teacher, Doctor John E. McGirr had passed to the entire teaching corps. The Doctors in attendance at Mercy Hospital were among the chief lecturers on scientific subjects in the forties, fifties, and sixties. No one was more hungry for what they had to give of knowledge than their co-laborers in the hospital. At one time or another almost every Sister of Mercy before 1873 had taken her term in serving the sick, and Mother Gabriel O'Brien, who was back of every progressive educational movement in the history of the Academy in her day, was on duty at Mercy Hospital from 1870 until the new St. Xavier's was opened in 1873. The Chicago Medical College had its laboratories of Bacteriology, Physiology, Chemistry, etc., next door to Mercy Hospital, and these were a never ending source of interest and profit to Sister Mary Gabriel. Her special province was the drug room, where she worked with Sister Mary Ignatius Feeney, in a most scientific fashion. When then in 1873 she was assigned to the senior classes at St. Xavier's she brought with her the scientific spirit. In a short time her "drug room" was as complete a scientific laboratory as was to be found in the Chicago High School. The catalogue of 1883-1884 outlines a

Course of Study made by Mother Gabriel to bring the work of the Academy into greater harmony with that of the Chicago Department of Education for many of the girls graduating from St. Xavier's desired to qualify as teachers in the Public Schools. The divisions then made of eight grammar grades and four distinct years of High School are still retained at St. Xavier's. Latin was taught at the Academy for the first time during this period, and Physics as well as Chemistry was given a distinct place in the Curriculum. The school publication, *The St. Xavier Echo*, came into existence in Mother Gabriel's time and it was she who organized the Alumnae Association in 1887.

During the difficult times following the fire most of the land in Hyde Park known as "the farm" had been sold. It was decided to establish the Novitiate on the five acres which had been retained. For this purpose a large residence in the neighborhood was bought and moved to the corner of Forty-ninth Street and Evans Avenue in 1890. A boarding and day-school for girls known as St. Agatha's Academy was opened in connection with this Novitiate.

Important improvements and extensions were made in Mercy Hospital in 1892 and again in 1896. In the former year the Mercy Hospital School for Nurses, which was regularly organized in 1889, received a Charter from the State; and in 1901, the year in which the Nurses Alumnae Association was organized, a change was made from the old two-year course with one month's probation to a three-year course with two month's probation.

THE LIBERTYVILLE FOUNDATION

In 1896 St. Mary's Convent, Libertyville, was erected on a tract of twenty acres, a gift to the Community from Mr. C. C. Copeland. Mother Gabriel, its first local Superior, organized St. Mary's Academy. The building at 4928 Evans Avenue erected at a cost of over three-hundred thousand dollars serves as the present Mother House, Novitiate, College, and Academy; but no single work developed during Mother Genevieve's time made the strides marked by the progress of the parish schools to which she sent her Sisters. St. Patrick's School in South Chicago was opened September 10, 1883 with an enrollment of two hundred and seven pupils. From the start there was a high school in connection with the grammar school, and it was the first Catholic Parochial High School in the diocese. Miss Minnie Dougherty, teacher in the Sheridan School, who resides at 2728 East 75th Place, Chicago, has the distinction of being the first graduate of a Parochial High School in the diocese. The late

Rev. Father Van de Laar presented to Miss Dougherty a Diploma of Graduation at the Commencement Exercises held on June 30, 1887. St. Elizabeth's Grammar School was opened by Father Daniel J. Riordan in September, 1885, with an attendance of two hundred pupils. In 1891, he added the high school department for girls. St. James' School, which had been in charge of the Sisters of Mercy since 1866, housed four hundred pupils, when the new school building was opened in 1884. The High School organized by the late Rev. Hugh McGuire in 1890 became the model Parochial High School. No energy or expense was spared by Father McGuire to make it perfect in every department.⁷⁰ The Sisters were supplied with everything necessary for doing efficient work, and the laboratories, museum, and libraries in the building specially erected for the High School were on a par with those of the contemporary Chicago Public High Schools. In 1897 the late lamented Reverend Maurice J. Dorney added a High School for boys and girls to the Grammar School which had been in charge of the Sisters of Mercy since 1880. "The marvelous success of the School may be attributed, in the natural order, almost entirely to the energy and ability of Sister Mary Philomena, who, as Superior, guided the destinies of the Students of the school for thirty years. Her former pupils gladly testify to her untiring zeal and self sacrifices."⁷¹

The Institutions listed in 1890 as under the direction of the Sisters of Mercy when Archbishop Feenan celebrated his Silver Jubilee are:⁷²

St. Francis Xavier Academy—Mother Genevieve, Superior.....	200 pupils
Academy of St. Agatha—Mother Theresa, Superior.....	35 pupils
House of Providence—Sister M. Angela, Superior.....	80 boarders
Mercy Hospital—Sister M. Raphael, Superior.....	
St. Agnes—Sister M. Agnes, Superior.....	305 pupils
All Saints—Sister M. Sebastian, Superior.....	800 pupils
St. Elizabeth's—Sister M. Baptist, Superior.....	438 pupils

⁷⁰ On his death this princely priest and great educator bequeathed "To the Sisters of Mercy, St. Xavier Academy, Chicago, the property owned by me in St. Charles Township, Kane County, Illinois, known as Villa Maria—five islands, including about 64 acres, with buildings, vehicles and boats and household furniture. It is my will and wish that this place be kept and maintained as a summer residence and recreation place for the Sisters of St. James' School, and any other Sisters whom the Superior of the Community may send there. It has always been my earnest desire and wish to do something for the Sisters who worked so zealously and faithfully in the cause of education. This is the only opportunity I have had and it gives me great pleasure to do it."—*Reminiscences of Seventy Years*, p. 251.

⁷¹ Cf. *Archdiocese of Chicago*, p. 477.

⁷² *The Catholic Church in Chicago*, p. 250.

St. Gabriel's—Sister M. Philomena, Superior.....	375 pupils
Holy Angels'—Sister Mary Mark, Superior.....	239 pupils
St. James—Sister M. de Sales, Superior.....	1100 pupils
St. John—Sister M. Mercy, Superior.....	200 pupils
St. Patrick's (South Chicago)—Sister M. Borromeo, Superior.....	232 pupils
St. Rose's—Sister M. Euphrasia, Superior.....	185 pupils

If Reverend Mother Agatha O'Brien enkindled the spirit of Mercy in her children, it was Reverend Mother Genevieve who fanned the flame when untold obstacles threatened to extinguish it. Her knowledge of the past history of the Community together with her straight thinking and great trust in God made her fit to cope with the difficulties of her trying position. She kept her troubles to herself, and was wise enough to let her children serve the Lord in gladness so that their work for the Master might not be vitiated by worry. Though her call was sudden, she was amply prepared for death which came to her the evening of April 26, 1904. On that day she had assisted at the Community exercises from Meditation at 5:30 A. M. until Benediction at 4 P. M.

Reverend Mother de Sales Ryan, who came into office after the death of Reverend Mother Genevieve, had been a student at "old St. Xavier's." As a novice she had been one of its teachers, and for twenty years had been in charge of St. James' School. The wealth of possibilities for the development of the works of Mercy must have been embarrassing for her, but she wisely took up the great responsibilities of her position where her much-revered predecessor had laid them down. The splendid new addition to Mercy Hospital was erected in her time and she seconded every new plan launched by Sister Mary Raphael McGill for the expansion of the work to which that good Sister devoted over forty years of her religious life. At the suggestion of Archbishop Quigley, Rev. Mother de Sales purchased the five acres in front of the new motherhouse for a campus. In 1906 the Sisters, at her direction, took up the care of the orphans—after a lapse of forty-two years—at St. Mary's Training School. On July third Mother de Sales accompanied the first band of her community to this diocesan home for dependent children of Des Plaines, and the novices who gave their vacation that year to this foundation work have a fund of stories to hand down to their followers. The late Sister Mary Borromeo who was the first superior of St. Patrick's School, South Chicago, and who directed it for twenty-three years was given charge of this new undertaking in August. Later she became acting superintendent of the Training School and served as such almost to the time of her death which

occurred October 15, 1911.⁷³ Among the new schools opened at this time were St. Ita's, St. Mary of the Lake, and Corpus Christi. The Sisters also continued to teach School at St. Mary's Church (Paulist) and until the coming of Mother Drexel's Sisters, two Sisters went regularly to St. Monica's Church to instruct the colored children and to visit the sick colored people.

The munificence of the late Mr. Ferris S. Thompson of New York, with whom the Sisters were unacquainted but who had learned of the needs of the Hospital from a friend, made it possible to erect the Home for Nurses which was completed in 1914. A bequest of the late Mr. Charles Haines of St. Charles, Illinois, whose sister Malvina had been a pupil at the old St. Agatha's Academy, encouraged the Sisters to incur the debt for the new wing of the hospital on Calumet Avenue.

SOCIAL WORK

When Rev. Mother Xavier Flanagan became superior in 1910 she recognized that the problems before her were not those of either the founder or the savior of the community. It was quite clear that the lives of the poor lacked the simplicity usually attributed to them. The truly poor were not so easy of access as in the pioneer days. If they were to be reached, it was to be by training young women for leadership to vie with the "social-worker" of non-Catholic denominations. Mother Xavier encouraged the Sisters to continue their studies, and sent several to the Catholic University at Washington, D. C., and others to Europe. Although the original charter for St. Xavier's gave power "to confer on such persons as may be considered worthy such Academical or honorary degrees as are usually conferred by similar institutions" Mother Xavier applied for a new charter for the Saint Xavier College for Women in March, 1912. Post-graduate students had been on the Academy register at various times, but no systematic undergraduate course leading to a degree was offered previous to this. The Home for Working Girls, which had occupied the old St. Agatha's Academy after the fire, and which had been removed to 2834 Wabash Avenue when the building in Xavier Park became the mother house, was incorporated at the same time as the "Convent of Mercy and the Mercy Home."

In 1916 when Mother de Sales took up the duties of Superior for the second time her efforts were mainly directed to a systematization of the many splendid grammar and high schools which the Sisters

⁷³ *Archdiocese of Chicago*, p. 744.

of Mercy now controlled. The new schools opened in 1917 were in the parishes of Our Lady of Solace, at St. Mary's, Lake Forest, in the Italian parish of the Holy Rosary, and St. Justin Martyr's. No advantage was denied the Sisters that would increase their efficiency in the classroom. A sister supervisor was appointed and all the Sisters who were graduates of a High School were regularly classified in the College so that they might work toward a degree. The World War made the erection of a proposed new college impossible, but the purchase of the annex at 649-651 East Forty-ninth Street gave increased laboratory facilities.

When the United States entered the World War a unit of doctors and nurses was organized from Mercy Hospital. The Liberty Loans were advocated in the parish schools and the War Saving movement furthered. The Sisters and children made hospital garments and knitted-wear. A St. Xavier Red Cross Auxiliary was chartered in November, 1917, but it was later found more convenient for the members of the Alumnae to meet at the rooms of the International Federation of Catholic Alumnae and the charter for the St. Xavier Auxiliary was surrendered.

The present superior of the Sisters of Mercy of St. Xavier's is Reverend Mother Sophia Mitchell, formerly supervisor of the schools, and for twelve years directress of Holy Angels School. She had handled her problems ably and successfully during the past two years but the "housing question" which is begging an answer from our great growing city has also come up to this Mother of over four hundred children. Since 1901 when the present mother house was built the community has practically doubled. Then there were 200 Sisters, now there are four hundred and seven. The academic enrollment of 325 students in that year has grown to 700. There is not a room to be spared in Mercy Hospital and a Novitiate in the country is an absolute necessity. The proposed new home for the novices is to be erected on the twenty-acre tract in Libertyville just seven miles east of the new University of St. Mary of the Lake. It is the wish of His Grace, the Most Rev. Archbishop George W. Mundelein, D. D., that the Sisters build a central high school on the South Side. The college is growing rapidly, having at present a registration of one hundred and two. There are 865 students in the high schools conducted by the Sisters, and the total number of children in their grammar schools is 11,387.⁷⁴

⁷⁴ In the communities of Sisters of Mary in Iowa and Illinois, which were founded from St. Xavier's there are over seven hundred Sisters.

The very latest work taken up by the Sisters is the management of the new Diocesan Maternity Hospital, the Mater Misericordiae, at Forty-seventh Street and California Avenue, to which Rev. Mother Sophia has sent four Sisters from Mercy Hospital. The latter institution is just about closing negotiations to transfer affiliation from Northwestern University to Loyola. In future the internes and nurses of Mercy Hospital will take their degrees from Loyola University.

IN RETROSPECT

At the close of seventy-five years the Sisters are encouraged at the retrospect. The pioneer members who partook of the bitterness of the first trying days are tasting the sweet reward promised to those who leave all for Christ's sake. When every thing has been said on the subject of what the Community could have done this fact remains true, the Sisters themselves have given their all—whatever they had of this world's goods, their talents, their very lives. No one knows better than they what they could have done with just a little more material wealth to dispense to the needy with whom they have always been in contact. They shared the hardships of the pioneer days when those for whom they labored gave freely and willingly of their much needed earnings. The Catholics during the first decade of the Sisters' work were making desperate efforts to establish their homes, and it is certain that there was scarcely one of them who had it not in his heart to help the Sisters as soon as he had cared for those directly dependent upon him. Then came the rapid growth of the city and the multiplication of parishes. Oftentimes the generous Catholic of those early days had his home in territory which, due to the rapid division of parishes, supported successively two or three different pastors, each with his new problem of church and school. Next followed the great influx of religious communities to meet the demands of a developing Catholic School system in Chicago, and to help with the work of social relief. The Sisters of Mercy soon realized that there was little to be expected from the heavily-taxed people for whom they had borne "the heat and burden of the day." They have tried to work out their own problems and the kind friends who have come forward with unsolicited help have been many. To these the gratitude of the Sisters is unbounded and the prayers of the Community for those who have done it good in Christ's name shall never cease.

'Tis God's blest will that onward we should go.
Few magic words of commendation meet

E'er sweetly chime to keep our hearts aglow.
What matters this! While toiling here below
With quenchless love, our faith will e'er respond
To One awaiting in the Great Beyond
With sweet award which He will there bestow.
Whoever saves his life for self alone
Shall lose it. And who gives his life for God
And souls, shall find it happily indeed,
So true it is we reap as we have sown.
But while we bow beneath love's chastening rod,
We trust our all to Him in Time of Need.⁷⁵

A SISTER OF THE COMMUNITY.

⁷⁵ Mother Gabriel O'Brien, who died April 29, 1918.

SEBASTIEN LOUIS MEURIN, S. J.

II

(Continued from January Issue)

Father Meurin was thus spared to the missions; he was now sixty-one years of age; he had never been well during the twenty-two years he had toiled in the wilderness. All the property of the Jesuits had been sold; he had no home, no resources, no income, no means of livelihood. What comfort could he derive from the assurance that efforts would be made at the court of Louis XIV to secure for him an annual pension of 600 livres, some \$120? The king was too preoccupied with wars, and politics, and building, to give thought to the fortunes or welfare of an obscure missionary, and, even supposing the pension would be granted eventually, what was the missionary to do meanwhile? Prospects as dark and forbidding as these could not daunt his noble spirit, because his only thought was of the danger to the faith and morals of the Indians and French if they remained long without a missionary. There was one more delay; the Council was still to be reckoned with and Father Meurin was not allowed to proceed upstream till he was informed by this august assembly that the diocese of Quebec no longer included Louisiana, for they had assumed power to define ecclesiastical provinces and jurisdiction. Meurin was therefore obliged to sign a document to the effect that he would reside at Sainte Genevieve and "recognize no other ecclesiastical superior than the Superior of the Capuchins at New Orleans."⁵³ But he was in no wise baffled by their intrigues; he signed these stipulations without delay, for what mattered it to him from what source he derived his faculties, providing they were genuine. Nevertheless, he took certain other precautions to insure to himself these same faculties.

About this time he made application at Rome for very extensive powers which were granted the following year when on Sept. 4, 1765, the Holy Office decreed that His Holiness should be asked to grant the power of dispensing in cases of marriage which involved 'disparitas cultus' to Father Meurin, who had petitioned for this power. That same day the Holy Father "granted for a triennium, from the date of cultus in matrimoniorum celebratione" ⁵⁴ "for the relief of a mission

⁵³ Conway, J. J., S. J., *The Catholic Church in Saint Louis*, p. 12. *Missouri Historical Publication*, No. 14.

⁵⁴ Hughes, Thomas, S. J., *The History of the Society of Jesus in North America*. Text. Vol. II, p. 589.

receipt, this extraordinary faculty, 'dispensandi super disparitate cultus in matrimoniorum celebratione' ''⁵⁴ "for the relief of a mission almost destitute of every aid, and for the spiritual comfort of a Christian flock, so far remote by sea and land."⁵⁵ In this way Father Meurin "received from the Holy See for his country of the Illinois extraordinary faculties, such as had never been granted to any 'bishops, vicars apostolic or missionaries in America.' ''⁵⁶

After all these distressing delays our missionary left New Orleans the middle of February, 1764. During the trip upstream, he baptized thirteen persons as "the archives for the station of Arcana, now in the possession of the Bishop of Little Rock"⁵⁷ attest. He must have returned to the scene of his former labors by mid-summer, for on July 29 he baptized in Kaskaskia the son of Baptiste LaChapelle and Louise Lalumandiere, on August 14th he baptized another child and on August 30 he baptized three children. (Records, p. 69.) Meanwhile events of great importance had occurred farther up the Mississippi. Colonel Auguste Chouteau landed on the site of St. Louis about the time Meurin left New Orleans; he cleared the ground and awaited the arrival of Sieur Laclède and his party, who founded the city of Saint Louis, February 15, 1764.⁵⁸ We have every reason to suppose that if Father Meurin had been allowed to leave New Orleans when he desired he would have witnessed this historic act. But though he was not present at the city's birth, to him nevertheless belongs the distinction of being the pioneer priest of Saint Louis by virtue of his visits in 1766, and his frequent visits in the three following years. On these occasions he must have said Mass in a tent or private residence since the first Catholic church, a small log house, was not erected

⁵⁴ Hughes, Thomas, S. J., *op. cit.*, p. 589.

⁵⁵ Hughes, Thomas, S. J., *op. cit.*, p. 598.

⁵⁷ Conway, J. J., S. J., *op. cit.*, p. 5.

⁵⁶ Houch, Louis, *op. cit.*, Vol. II, p. 7-9.

"On February 14th Chouteau landed there, and he says that on the next day he put the men and boys who came with him on the boat to work. Madame Chouteau and her children came up from Fort de Chartres in a cart through the American Bottom, accompanied by Laclède and arrived at Cahokia about the same time that the boat reached the site selected for the trading post. Laclède, after securing a place of residence for her at Cahokia, came over the river and spent the summer in erecting his establishment, and after the completion of his building, brought up his goods from the Fort, and finally, in September following, he also brought Madame Chouteau over to the new village to the home prepared for her—her family being considered Laclède's family. But, during the summer, a number of other settlers from Cahokia crossed over and established themselves, building houses and making other improvements, and these, too, with their families, brought over their goods and merchandise. The total number of persons forming the new settlement in the first six months aggregated about thirty."

till 1770,⁵⁹ when it was blessed by Meurin himself on June 24. It is an established fact that as early as 1698 Father St. Cosme and companion said Mass on the site of the present city of Saint Louis, which was then covered with virgin forest. Again, early in July, 1673, Father James Marquette passed by the same place while exploring the Mississippi, and later in the same month he passed again after having proceeded as far south as the Red River. We have no records to show that he said Mass or administered the sacraments here; the venerable explorer mentions the Missouri and the Ohio rivers but makes no mention of a village where today thrives the metropolis of the Mississippi Valley. Hence we have no misgivings in styling our hero "the pioneer priest of Saint Louis."

For four years Sainte Genevieve was our missionary's place of abode; nevertheless, the parish records of Kaskaskia establish the fact that he was frequently in his beloved Kaskaskia, sometimes for several successive days.⁶⁰ Sainte Genevieve, in those pioneer days, was not the quiet little village we know today, but a much smaller place, about three miles south of the present location and some distance from the limestone bluffs which line the Missouri side of the river. When threatened with destruction by the Mississippi flood of 1785, the citizens had the good sense to remove farther north to higher ground, an act which saved them from the catastrophe which befell Kaskaskia in 1885, and preserved to us the historic houses of which the citizens of today are justly proud. So effectually did they transplant their original village that practically no traces of it remain today. Originally Sainte Genevieve was an Indian mission, but white men soon found their way to it and made it their home.⁶¹

The parish records of Sainte Genevieve bear witness to the activity of Father Meurin in his new home. As priests were not numerous in the Mississippi Valley, many of the people who came for baptism were from the former missions across the river or from more distant places even. Complete strangers sometimes found their way to Sainte Genevieve as we learn when in a funeral entry in the parish records Father Meurin writes:

⁵⁹ Garraghan, Gilbert J., S. J., *Unpublished Manuscript*, p. 36.

⁶⁰ For example: in 1765 he conferred baptism on the following dates: February 2, 7, 8, 9, 19, 19; March 22; April 22; May 8, 9; June 3, 12, 12, 21; July 6, 7, 22, 22; September 17; November 17, 22; December 15, 15, 15, 15. In 1766 he conferred baptism on the following dates: January 6, 6, 8; March 10, 10, 10, 10; April 8, 9, 15, 15; June 6, 12, 12, 13, 13; October 7, 7; November 14; December 8, 8.

⁶¹ Various dates have been assigned for the beginning of Sainte Genevieve as a white settlement. See *Jesuit Relations*, 70:316.

"I know neither the family, nor the parish, nor where or when he was born."

The first entry in the St. Genevieve parish records is a baptism conferred May 13, 1764, on the son of Louis and Janette, negro slaves of Jean Baptiste Beauvais of Kaskaskia—the child was christened Louis. The first marriage, of which Meurin makes record under date of October 30th, 1764, is a very interesting case, the parties being Mark Constantinot ⁶² of Canada, and Susan Henn, of German parentage, who had settled in Pennsylvania. As both had been carried into slavery by the Shawnee Indians some five years previous, they contracted a natural marriage, which was blessed with two daughters. Availing themselves of a favorable opportunity for escape, they fled from captivity and on October 30th presented themselves to Father Meurin to have him pronounce the church's blessing on their union. It is of interest to note that Father Meurin styles himself "pretre missionnaire," or "cure aux Illinois," or finally "cure aux pays des Illinois" while he designates the church in Sainte Genevieve as "l'Eglise de Saint Joachim aux Illinois," or "en la paroisse de St. Joachim de Ste. Genevieve aux Illinois," or "St. Joachim village de Ste. Genevieve" and finally "a Ste. Genevieve." The years 1766 and 1767 mark the period of his greatest activity in Ste. Genevieve as is evidenced by the parish records, for in 1766 he baptized thirty-one persons and married five couples, while in 1767 he baptized twenty-eight persons and married eight parties. A comparative study of his duties and activities at Sainte Genevieve and at Kaskaskia, as recorded in the official documents of both places is not without interest.⁶³ By a very curious mistake he records a marriage for June 31, 1766; as he uses numerals in the margin and words in the text his mistake is final. How would the courts regard a marriage registered in this erroneous manner? The last entry for this period in Father Meurin's hand is a baptism on October 22, 1768, after which Father Gibault cared for the spiritual wants of the people and Meurin kept away from Saint Genevieve, save on two occasions to be referred to later.

⁶² An examination of the *Records of Sainte Genevieve* shows that the name of the man was Mark Constantinot of Canada, not Mark Constantino Canada as Houck has it in his *History of Missouri*, Vol. II, p. 297. Note 29.

⁶³ Baptisms, Kaskaskia, 1764, 11; 1765, 25; 1766, 21; 1767, 23; 1768, 14. Ste. Genevieve, 1764, 13; 1765, 14; 1766, 31; 1767, 28; 1768, 23. Marriages, Kaskaskia, 1764, 1; 1765, 6; 1766, 1; 1767, 5; 1768, 3. Ste. Genevieve, 1764, 2; 1765, 6; 1766, 5; 1767, 8; 1768, 5.

In a long letter to Bishop Briand of Quebec, dated March 23, 1767, Father Meurin testifies to his joy upon learning at Kaskaskia that his lordship had taken possession of the see of Quebec, asserting that his joy was so great that it almost made him forget his old age and his infirmities. After a sentence or two about the Illinois country he continues:

The country of the Illinois is nothing more than six villages of about fifty to eighty fires each not including the slaves whose number is sufficiently great. Each of these villages, on account of the distance between them and their situation, demands a priest; namely, in the English territory, the parish of the Immaculate Conception at Kaskaskia, that of St. Joseph at Prairie du Rocher, and the parish of the Holy Family of Cahokia or Tamaroa and that of the savages with the title of Holy Family. . . . In the French or Spanish territory beyond the river are situated the villages of Ste. Genevieve with the title of St. Joachim on which are dependent the salines and the mines; and thirty leagues above is the new village called St. Louis which has been formed out of the ruins of St. Philippe and Fort de Chartres. These two villages are as large as the first in inhabitants or in slaves red or black.

St. Joachim or Ste. Genevieve is the place of my residence as it was ordained by the conditions of my return to the country. It is from there that I come every springtime and go through the other villages for Easter. I return thither again in the autumn and every time that I am called for the sick. This is all my infirmities and my means can permit me. Still this is disagreeable and prejudicial to the people of Ste. Genevieve who alone nourish and support me; and they complain of it. With only these visits the people, and especially the children and slaves, are lacking sufficient instruction; and since they are deprived of the pastoral vigilance they are insensibly losing piety and abandoning themselves to vices. There are here still many families in which religion rules and who fear with reason that it will become extinct with them. They join in prayer with me that you have pity on their children and send them at least two or three priests if your highness cannot send the four or five that are needed. One of these should have the title of grand vicar of your highness. I try to maintain in my absence the use of the offices and prayers to assist in the sanctification of Sundays and saints' days. There are already a number who no longer attend church or who seem to come there only to show their lack of respect for it. Some intractable and insolent people say, haughtily enough, that I have no title, and that I am not their pastor, that I have no right to give them advice, and that they are not obliged to listen to me. They would not have dared to speak thus in the time of MM. Stirling and Farmer, commandants, from whom I had every protection. Under the command of these two first no person dared to attempt the least indecency.

The church of Ste. Anne has, for almost a year, been without roof, doors and windows and with walls broken or badly closed, because the church wardens have changed their home and village without informing me or having others elected; and they left the keys to the beadle who withdrew also and left them with an inhabitant and thus they pass from one to another. When finally I was informed I went there and demanded and obtained from the English commandant his consent to the removal of the furniture of the church of Ste. Anne

to the chapel of St. Joseph at Prairie du Rocher. I myself carried the sacred vessels, accompanied by the one to whom the keys had been given. Since I was unable to stay longer, I gave, by written commission, to the captain of the militia and three others named the right to betake themselves to the church of Ste. Anne and make there together an inventory, and to carry away the said furniture, etc., to their chapel where it was to remain in deposit until one could receive an answer and order from the ordinary. The commissioned men set out, wished to execute their commission, and met with opposition. There was petition upon petition from the two single inhabitants who remained there and assured the commandant that the church and furniture belonged to them personally. An order was given me to bring back the sacred vessels and to leave them all in the said church of Ste. Anne. I did not believe it my duty to go there. I wrote in the form of a petition drawn up in the name of your chapter, since I did not know that it should be done in the name of your highness; I was obliged to stand a suit; my adversaries insisted upon I know not what yet; I lost your suit; I wrote again; English judges were named and the process will be ended when it shall please God and your highness. The church is getting always in a worse condition; open on every side it has served, I am told, as a den for beasts during winter. The furniture and ornaments are still there and I know not in what state. I await your orders and the repentance of the opponents. The sacred vessels are still at Prairie du Rocher.

Post Vincennes on the Wabash, among the Miami Piankashaw, is as large as our best villages here and has still greater need of a missionary. Disorder has always been great there, but it has increased in the last three years. Some come here to be married or to make their Easter duty. The majority do not wish to, nor can they do it. The guardian of the church there⁶⁶ publishes the banns for three Sundays; to those who wish to come here he gives a certificate of publication without opposition which I myself republish before marrying them. Those who do not wish to come declare in a loud voice in their church their mutual consent. Can such a marriage be permitted? Since there is no exception to the formal decree of the holy council of Trent on the reformation of marriage, I pray you instruct me. Does clandestinity render the marriage of heretics null, as it does that of Catholics? Can their resistance to the church exempt them from the laws of the church?

Before I returned to the Illinois, I was assured at New Orleans that Louisiana was not and would no longer be in the diocese of Quebec. I was made to promise and sign that I would no longer recognize other ecclesiastical superior than the reverend father superior of the Capuchins who alone had and would have all jurisdiction, that on the first occasion they would give me a certificate of it if I required. It is on this condition that I signed, adding that when it should please his holiness to give the jurisdiction to the highest chief of the Negroes I should be submissive to him as to one meriting more than bishops consequently as my signature was given upon the promise of a confirmation which has not yet come, I am bound no longer with any relations either with Rome or with Quebec. That is what has hindered me up to the present from writing to the grand vicars of the diocese, especially since I have not found a safe opportunity by land as I have today by MM. Despins and Bauvais, who are going to Montreal and should return this next autumn. They have volunteered to bring

⁶⁶ This was the faithful Philibert to whose work reference will be made later.

at their own expense the missionaries you appoint for this place and the parishioners have promised to reimburse them. The great need of missionaries for this country has forced me to strike at all doors in order to obtain some. . . . While I am awaiting for the effects of your pastoral charity I shall continue to make use of the former powers which I received from M. Mercier twenty-five years ago, which have been continued by MM. Laurent and Forget the latter of whom verbally left me at his departure all that he had received. The grand vicar whom you will send to us will limit them as he shall judge fitting and will find me, as did his predecessors, with all zeal and all possible respect, by lord, your highness' very humble and very obedient servant, Sebastian Louis Meurin, missionary priest.⁶⁵

This long detailed letter enables us to form some concept of the spiritual and moral havoc wrought by the decree which expelled the missionaries, and of the unique difficulties which confronted Father Meurin upon his return. It is indeed a sad picture that the devoted priest paints for his bishop. In the light of the facts and conditions revealed here we can readily perceive that Meurin's insistent and persistent appeals for immediate help were the only logical course of procedure if the souls of these people were to be rescued from perdition. The danger was great and called for instant relief.

Notwithstanding the fact that the people of his chief parish took exception to his apostolic journeys, Father Meurin continued his visits to Kaskaskia, Cahokia and Prairie du Rocher.⁶⁶ We have already seen something about his activity at Kaskaskia. He likewise cared for the numerous Indian villages on either side of the great river, but he appears not to have journeyed to Vincennes.⁶⁷ His conduct does not occasion surprise when we become acquainted with the condition that obtained; indeed, any other line of conduct would have been at variance with his previous solicitous regard for the missions, and the withdrawal of M. Forget du Verger and the Fathers of the Foreign Missions from Cahokia—an act characterized by Bishop Briand as criminal,⁶⁸ there had remained but two priest to the Cath-

⁶⁵ Alvord and Carter, *The New Regime*, pp. 522-529.

⁶⁶ Father Meurin's first baptism recorded in the Prairie du Rocher Records is for February 5, 1765, his second for May 16, 1766. Previous to February 5, 1765, and between that date and May 16, 1766, a number of entries were made and signed by Ayme Comte and later countersigned by Father Meurin. Comte appears to have made the entries for Father Luke and Father Hypolitte Collet; he knew that these two Fathers were Recollects; he does not seem to have taken the trouble to inquire to what religious order Father Meurin belonged; hence he likewise calls him a recollect priest. Later on Father Meurin countersigned these entries in which he is styled a "recollect priest."

⁶⁷ Shea, *op. cit.*, Vol. II, p. 117.

⁶⁸ Alvord and Carter, *The New Regime*, p. 559.

olies of Indiana and Illinois, Father Hippolyte and Luke Collet of the order of Saint Francis, stationed at Fort Chartres. Father Luke occasionally administered the sacraments during Father Meurin's absence in New Orleans and during his subsequent residence at Sainte Genevieve, but when Father Luke passed to his reward Sept. 10, 1768, a year after the death of his brother, Father Meurin was the only priest between the Great Lakes and New Orleans. This was his singular privilege, this his burden till the arrival of Father Gibault. But no one man, however zealous and active he might be, could give each of the missions the attention or the attendance it required under the circumstances; still less could an old man, worn out by the hardships of long years of missionary life do it. That the people realized the grave danger which confronted them we learn from a letter of Captain Thomas Stirling to General Gage:

The Inhabitants Complain very much for want of Priests, there is but One now remains, the rest either having died or gone away, and he stays on the other Side, he was formerly a Jesuit & would have been sent away likewise if the Caskaskias Indians, to whom he was Priest; had not insisted on his Staying, which the French allowed him to do upon his renouncing Jesuitism and turning Sulpitien, this Priest might be of great Use to us, if he was brought over to this Side, which I make no doubt might be effectuated, provided his former appointments were allowed him, which was 600 Livres pr Annum from the King, as Priest to the Indians.⁶⁹

Now if we bear these facts in mind we can understand why Father Meurin, who was thoroughly aware of the conditions prevailing, should write to Quebec and urge Bishop Briand to send "at least two or three priests if your highness cannot send the four or five that are needed," or that he should at the same time have sent letters of like import and insistence to the Capuchin Fathers, to the Jesuit Fathers in Philadelphia,⁷⁰ and to the Abbe de l'Isle Dieu in Paris. For the same reasons he expressed the hope that of the priests to be sent one be appointed vicar-general to facilitate work in the missions. This letter was followed by another two months later, May 9th, in which he once more pleaded with his bishop and besought him to send help at once, complained of the obstacles raised by some malicious persons, called attention to his physical infirmities and his consequent inability to accomplish the impossible task assigned him.

⁶⁹ Alvord and Carter, *op. cit.*, p. 124-125.

⁷⁰ Unsuccessful efforts to find this letter have been made at Saint Joseph's College and Church, Philadelphia, at Loyola College, Baltimore, at Georgetown University, and at Woodstock College, Woodstock, Maryland.

I represented to your highness my situation, in part, in the country of the Illinois where I have been the only priest, without name, without acknowledgment, without protection from any government, temporal or ecclesiastical, for three years without redress, receiving succor only from God alone who has sustained me against the calumnies, the wickedness, and ungodly acts of several persons who, thanks to God, have not triumphed but whom also I have not been able to repress so much as would have been good for their welfare and, perhaps, for that of many others.

I am sixty-one years old, but I am exhausted and ruined by mission work in this country for twenty-five years, for nearly twenty years of which sickness and infirmities have shown me day by day the gates of death, so that it is only for the last five years that I have been able to make use of life. I am no longer capable of long application or bodily fatigue. I can no longer supply the spiritual needs of this country where the most robust man could not serve long, especially since it is divided by a very rapid and dangerous river.

Four priests are necessary; if you can give only one, he should be appointed for Kaskaskia. At this moment I am called on to go to a man who is dangerously ill at Ste. Genevieve, thirty leagues from Cahokia where I have been only three days. I am forced to leave undone more than three-fourths of the work to be done here. I beg you, my lord, to have pity on this part of your flock and on me who have the honor to be with all possible respect and submission, the very humble and very obedient servant of your highness.⁷¹

But before this second letter could have reached Quebec the bishop had already answered the previous letter by appointing Meurin himself to the position of vicar-general. Who can picture the astonishment of the lowly missionary when in August he himself received the official notice of appointment as vicar-general! The bishop begins his letter of April 28, written in French, by testifying to his joy at learning that there "was a Jesuit left in the unhappy countries of the Illinois and Mississippi."⁷² Then after a few words concerning his grief at the dismissal of the Jesuits, his fears for the fate of the missions because of the retreat of the other priests and "his consolation at having learned that the poor inhabitants of Illinois are not entirely deprived of spiritual succor" he continues in a strain very complimentary to Canada's new masters:

I bless the Lord a thousand times for inspiring the English with goodness and veneration for you so that they permitted your ministrations. We enjoy the same favor, and hardly notice that we are under a Protestant prince. It must be admitted that no nation like the English possesses humanity and all the virtues which flow from it.⁷³

We may remark here in passing that Father Meurin's subsequent experiences forced him to differ somewhat from the sentiments ex-

⁷¹ Alvord and Carter, *op. cit.*, pp. 568-569.

⁷² Alvord and Carter, *op. cit.*, p. 559.

⁷³ Alvord and Carter, *op. cit.*, pp. 559.

pressed by his bishop, at least as regards life under a Protestant prince. Here follows the notice of appointment to the dignity of vicar-general:

I send you letters of appointment as grand vicar in the most extended terms; you will use them wherever you may chance to be throughout this part of my diocese whose limits are immense and unknown even to myself; at least it is certain that they extend to all lands which the French have possessed in North America.⁷⁴

After some remarks about the Capuchins and Ursulines in New Orleans his grace continues:

If you think that the government authorizes and supports you, you could use your powers even in New Orleans, and exercise there your authority over the whole secular and regular clergy which may be there, and nominate for the sisters the confessor whom they wish, and give limited letters as grand vicar to one of the Capuchins whom you judge most worthy⁷⁵

The official Latin document, which was probably enclosed with the French letter, enumerates in detail the extensive powers conferred on the lowly missionary whose sole ambition was to secure the salvation of the souls of the Indians, French colonists and their negro slaves. The translation runs as follows:

By divine mercy and the grace of the Holy See, bishop of Quebec and honorary canon of the church of Tours to our beloved in Christ, Father Sebastian Meurin, priest of the Society of Jesus, salutation and benediction in our Lord.

It is impossible in this, our so large and widely scattered diocese, to accomplish directly through our own efforts everything that belongs to the office of the episcopal ministry. Wherefore, because we desire to satisfy in the best way we can our obligations towards the people committed to our care, we have taken care to select some men to whom we believe we could intrust our power which we have a right to delegate. Therefore, we, moved by these causes and reasons most powerfully and trusting in your knowledge, prudence, honesty, and integrity, especially in the Lord, and hoping that you will exercise with zealous solicitude those things which we are induced to commit to your charge, make, constitute, create, and ordain, by these presents, you who are beloved by us in Christ, Father Sebastian Meurin, priest of the Society of Jesus, our vicar general both in spiritual and temporal affairs for everything and for single things in places which are commonly known as Tamaroa, Illinois, and New Orleans; and we give you power to rule and govern all the adjacent places and whatever other ones lie adjacent and are dependent on these whether they are under the power of the French, the English, or the Spanish, yet only in so far as they are contained within the limits of our diocese. We give you the power of visiting and correcting, of conducting and executing everything which pertains to the duty of such visitation, of determining and deciding, not only of those things which

⁷⁴ Alvord and Carter, *op. cit.*, p. 560.

⁷⁵ Alvord and Carter, *op. cit.*, p. 561.

are necessary but useful, of preaching the word of God, and to this preaching we add the power of hearing the confessions of the faithful and even of the moniales (?) [sic Alvord] and of appointing confessors to hear these, of examining and approving both the secular and regular clergy and of imposing ecclesiastical censure, of absolving from the same censure even of cases reserved for censure by us, by yourself and others to whom you may wish to concede this power of administering all sacraments, with the exception of the confession and ordination⁷⁶ and of conceding the right to administer them, of giving dispensation in vows and oaths where there is just cause, of blessing chapels, cemeteries, and other places dedicated to divine worship, of restoring those places which are polluted or profaned or of performing through yourself or others all and every kind of benediction even those reserved to us, of giving dispensation in all cases of impediments prohibiting or preventing marriage, especially blood relationship and affinity of the second grade, and besides in the case of the publications of banns, finally, of saying, carrying on, deciding and executing in the aforesaid places to prevent delays, as much for the secular and regular clergy as for the laity, everything which we ourselves if we were present would say, do, determine, and execute; and we promise that we shall hold as settled whatever shall have been done or put in execution by you, our beloved Father Meurin of the Society of Jesus, our vicar general. The present power shall be valid even up to the time of its revocation by command.

Given at Quebec under our sign and seal and the subscription of our secretary and witnesses called for this purpose, April 28, 1761.

JEAN OLIVIER, Bishop of Quebec.⁷⁷

Father Meurin's letters of March 23rd and May 9th evoked from his ordinary a brief reply on August 7th, as well as a vigorous pastoral of the same date, addressed to the people of Kaskaskia. In the letter the bishop exhorts the missionary to perseverance in his apostolic work despite the obstacles encountered and the sorrows occasioned by the behavior of certain wayward members of his flock; he urges him to suffer all this for the sake of God; he makes known his intention of sending two priests the following year; finally, he replies to the questions concerning marriage.

In regard to the case of conscience which you propose to me about the secret marriages, I have no doubt, on authority of the doctors of the Sorbonne consulted on the question, that the secret marriage of Catholics in your parts is invalid, except in case of the impossibility of contracting before you. Now according to the map of your parishes which you made for me, they have always been able to come and present themselves before you or at least they could have waited for you, since you have visited them every year. You must make them renew their consent in your presence according to the rules of the Church and

⁷⁶ The original Latin document reads: "sacramenta quaecumque confirmatione et ordine exceptis adminstrandis aut ad illa administranda licentiam concedere." Evidently, therefore, Mr. Alvord is seriously in error in denying to Father Meurin the power of administering the Sacrament of Confession.

⁷⁷ Alvord and Carter, *op. cit.*, pp.562-565.

I know that you will act in this with the discretion which I discern in you. You must not judge the same about the marriage of the heretic with the Catholic; it is valid even if secret *positis aliunde ponendis*. Such is the decision of the same doctors based on a declaration of the late Pope Benedict XIV about the year 1741 deciding both cases for Holland.⁷⁸

The pastoral letter to the people of Kaskaskia is a model of forceful language; the purpose of his lordship is unmistakable.

About two months ago, my very dear children, I wrote to Rev. Father Meurin to intrust to him my powers of grand vicar. I write to him again to confirm them anew. My will is that you obey him as you would me. I intend to send you in the coming spring one or two missionaries to help him in uprooting among you the vices which I know exist there, because I have been told that the spirit of piety was indeed dim among you. When Father Meurin gives himself the trouble to visit you, many do not go to church, or go there only to show lack of respect. There are even disobedient persons who in some parishes where he officiates refuse to recognize him as a priest, saying he has no right to give them advice and that they are not obliged to listen to him. Others have the boldness to get married without having their marriage blessed by the priest. I am writing to Father Meurin to put a stop to all these disorders; or rather, my dear children, it is to yourselves that I address myself with confidence; it is to those among you who are most Christian—for I hear with comfort that there are among you families where religion shines with brilliancy—it is those, I say, whom I wish to remind here that Jesus Christ has confided to everyone of us the care of his neighbor.⁷⁹

The remainder of the pastoral is an earnest exhortation to virtue and righteous living and a threat by the bishop to send no more laborers to this portion of the diocese of Quebec if the Kaskaskians disregard his counsels or fail to pay due respect and obedience to his vicar.

His new dignity soon involved Father Meurin in difficulties with the Spanish officials at Ste. Genevieve, when, in accordance with episcopal instructions he proceeded to celebrate a jubilee to commemorate the accession of Bishop Briand to the see of Quebec. Although he resided in Spanish territory he enjoyed jurisdiction from Quebec; consequently his jurisdiction was first challenged, then denied. As is evident from one of his letters, the bishop of Quebec, now a British subject, claimed jurisdiction over all lands which the French had formerly possessed in North America, whether they happened to be under the power of the French, the English or the Spanish, because the Holy See, the only competent authority in the matter, had not altered the boundaries of his diocese upon the

⁷⁸ Alvord and Carter, *op. cit.*, pp. 588-589.

⁷⁹ Alvord and Carter, *op. cit.*, pp. 589-590.

ratification of the peace terms. But the Spanish authorities, considering the question as political rather than canonical, would recognize no English bishop and no ecclesiastical jurisdiction save that of the archbishop of San Domingo, because they contended that all territory west of the Mississippi now belonged to the jurisdiction of his grace of San Domingo.⁸⁰

Such was the attitude of the ill-starred Philippe François de Rastel, Chevalier de Rocheblave,⁸¹ commandant at Sainte Genevieve; He declared Father Meurin a state criminal because he recognized a jurisdiction not admitted by Spain, and issued a warrant for his arrest, an act for which the holy missionary secured the revenge becoming a priest of God when he returned to Sainte Genevieve some years later to baptize the infant daughter of his persecutor. Warned in due time by a faithful friend among the authorities, Meurin fled from Sainte Genevieve, sought refuge among the English, who seem to have welcomed him, took without delay the oath of allegiance to the English government, and made his home at Kaskaskia. When did all this occur? It is difficult to establish the precise date of Meurin's flight from Sainte Genevieve, but as his last marriage entry in the parish records is for May 17, 1768, while the last baptisms recorded in his hand are for October 19 and 22, 1768, when he styles himself "pretre missionnaire aux pays des Illinois," we must conclude that he fled about the end of October. In his letter of June 14, 1769 to Bishop Briand he says he came to Cahokia in the autumn. It is true that three baptisms are recorded for August 7, one for August 8, and two for August 20, but it is highly improbable that if he left after this date he would have returned in October and defied the Spanish officials so shortly after the issuing of the warrant for his arrest.

⁸⁰ Houck, Louis, *op. cit.*, Vol. II, p. 296.

⁸¹ Houck, Louis, *op. cit.*, Vol. I, p. 340. "Philip de Rocheblave was in command at Kaskaskia when General George Rogers Clark invaded Illinois, and conquered the Northwest; sent as a prisoner to Williamsburg, Virginia, where he broke his parol and fled to New York; he was a member of the noble Canadian family, Rocheblave de Rastel. After the transfer of Upper Louisiana to Spain, he seems to have returned to Kaskaskia; entered the British service and attained the rank of colonel in the British army. The mother of Rocheblave was Lady Diana Francoise Elizabeth de Dillon; his father's name was Jean Joseph du Rastel. . . . In 1773 Father Meurin, then Parish priest at Ste. Genevieve, baptized his infant daughter, Rosalie, and Father Hilaire a son in 1774 named Henri." Houck is not quite correct in styling Father Meurin parish priest of Sainte Genevieve in 1773; our text demonstrates that if any one enjoyed this title it was Father Gibault.

The action of the Spanish authorities has given occasion to an interesting discussion as to the source from which Father Meurin actually derived his jurisdiction to exercise the ministry west of the Mississippi. The Rev. James J. Conway, S. J., who has treated this subject learnedly and at length contends "that there never existed any misgivings in Father Meurin's own mind as to the source of his jurisdiction on the west bank of the Mississippi."⁸² Father Conway observes that previous to the destruction of the missions and the journey to New Orleans, Meurin and every priest in the Mississippi Valley was under the episcopal jurisdiction of the bishop of Quebec. Nor had the peace treaties affected ecclesiastical boundaries; indeed, Briand's episcopal jurisdiction was acknowledged by the Treaty of Paris and the Quebec act and was everywhere recognized in what was formerly French dominion in North America.⁸³ Though the west bank of the Mississippi had become Spanish territory politically it did not follow that none but prelates of Spanish nationality or sympathy could exercise jurisdiction there. Being fully aware of the possibility of dangers and difficulties arising in the future, Father Meurin, before his return from New Orleans, took all possible precautions by obtaining a verbal renewal of faculties from the Rev. Duverger, vicar-general of Illinois for the secular clergy, and sought and obtained a renewal of the same faculties from his former superior, Father Watrin, vicar-general for the Jesuits in Illinois,⁸⁴ in addition to the paper he had signed recognizing the superior of the Capuchins at New Orleans. After a lengthy discussion of this interesting case Father Conway concludes, "Look at it as we may the jurisdiction which Father Meurin possessed when he returned to the Illinois Mission in 1764, and which he exercised for the first time in Saint Louis in April and May 1766 was not a two-fold jurisdiction, but a single jurisdiction emanating from Quebec, and delegated to him from his former religious superior, Watrin, or from the former vicar-general, Duverger, or, as is most probable, from both, as the vicars-general of the bishop of Quebec."⁸⁵ Of course the exceptional powers granted him by the Sovereign Pontiff on the advice of the Holy Office were his independently of local superiors.

At Kaskaskia Father Meurin enjoyed liberty; no Spanish authorities could molest him or interfere with his ministry, but the English Protestant authorities would not bind themselves to the observance

⁸² Conway, J. J., S. J., *op. cit.*, p. 8.

⁸³ Conway, J. J., S. J., *op. cit.*, p. 9.

⁸⁴ Conway, J. J., S. J., *op. cit.*, p. 12.

⁸⁵ Conway, J. J., S. J., *op. cit.*, pp. 15-16.

of certain ecclesiastical customs which had obtained under the French regime. He was growing old; the arduous labors of a long period of service had sapped his vitality, and, alone, he had to attend to the spiritual needs of a vast territory. These facts, together with a partial acquaintance with colonial conditions, banish all suspicion that he was given to exaggeration or stressed unduly the difficulties he had to face. A man of his years and experience was more apt to judge the situation correctly than a young or less experienced man.

In a long letter to Bishop Briand, on June 11, 1768, Father Meurin acknowledges the receipt of his lordship's letters and the unexpected appointment to the dignity and duties of vicar-general. After calling attention to the physical infirmities which interrupted and impeded his work, he touches upon the mooted question of jurisdiction in New Orleans, communicates the reasons which necessitated his precipitate flight from Sainte Genevieve, makes known the misunderstandings and friction which have arisen over the property formerly belonging to the Jesuits and the missions, recounts several instances of divergence of opinion with the local British authorities, and, finally, questions his bishop concerning the priestly office, the use of the Protestant Bible in administering oaths, etc., etc. He writes:

I would almost wish that my self-esteem might prevent me from telling you, Monseigneur, that I am as unworthy as anyone can be of the honor which you confer on me; and more than ever incapable of such an office, of which I know but the name. I have never been acquainted with any jurisprudence, either notarial, pontifical, or any other. I have been too long left to myself, and I barely know the duties of a simple priest. It is no longer possible for me to learn anything else.

My letters of last spring must have omitted to inform you of my age, and of my weakness of body and mind. I retain only a small portion of a weak judgment, have no memory, and possess still less firmness. I need a guide for the soul and for the body; for my eyes, my ears, and my legs are likewise very feeble. I am no longer good for anything but to be laid in the ground. . . . About a month ago, having learned that *Sieur Jautard* (second purchaser of the property of the mission of *ste. famille* among the *Kaskias*,^{85b} sold to *sieur Lagrange* by *monsieur Forget*, vicar-general of your predecessor, and missionary curate in the said parish, etc.) was bargaining to resell it to an Englishman, I went to oppose the sale on behalf of the gentlemen of your Seminary, who claim this property as still belonging to them, through its having been sold, without their power of attorney and without their knowledge, by the person who was but the steward thereof. I also undertook to support by the use of

^{85b} The property here referred to was that of the mission among the *Kaskias* Indians at *Cahokia*.

your name, Monseigneur, my contention for the preservation of all property belonging to the Churches for their maintenance and that of the missionaries whom You deign to employ. Mr. forbes, the commandant (there is no civil government here as yet), asked me for the letters containing my commission; I showed him your letters, and those of Monsieur the superior. As regards the letters conferring the appointment of Vicar-general, he replied that, inasmuch as Monsieur de gages had given no instructions respecting the episcopacy and the office of vicar-general, he could not take cognizance of them; and that this seemed purely a scheme on your part and mine. He therefore expressly forbade me to use the letters, or to assume the title of vicar-general in any letter, or deed, or in public, until he should receive an answer from his general regarding both your jurisdiction in the country, and the Kaskias property. He promised me, however, that the latter should not be offered for sale until then. Sieur jautard goes to Canada, and thence to new york or london, to obtain release from the possession of the said estate. The land at fort chartres is also, for the same reason, in danger of being carried away by the river. . . .

There is also in this village of the Kaskias, the property of the Jesuits which was unduly seized, confiscated, and sold by the french government after the cession of the country to england. If your lordship or Your missionaries in Canada wish to revindicate it. [sic.] As for myself I ask nothing; I am too old. But I would always be grieved to see the chapel and Cemetery profaned, being used as a garden and storehouse by the english, who rent them from Sieur Jean Baptiste Bauvais—who, under the decree of confiscation and the contract of the sale and purchase of the property, etc., was obliged to demolish the chapel and leave its site and that of the cemetery uncultivated under the debris. He says that the subdelegate, the executor of the decree, has since sold the property to him. By what Right? The presses used for the vestments and sacred vessels are now used in his apartments, as well as the altar-cruets and the floor, etc.

My continual reproaches to him on that score have kept him away from me and from the sacraments for three years. I beg you to give me a decision on this, and to say whether, in case of his presenting himself to me or to another, he can be granted absolution and be dispensed from handing over the said articles to the parish church. That is my only request; for I believe that he bought the remainder in good faith—but not the chapel and its furniture, which, according to the decree, were to be destroyed and burned. I beg you to decide as judge or supreme authority.

During the four years while I have administered to these english parishes, I have received no tithes therefrom: I have received naught but what was given me out of charity by some, and the fees for masses. I have always exhorted them to pay the Tithes to the fabrique⁸⁶ for the support of the Churches and the missionary, when one comes. They, I mean the rich ones, have always claimed that they owe nothing where there is no resident pastor. I beg you to decide the Case; otherwise, three missionaries would be unable to live in a suitable manner, or would be compelled to leave some villages abandoned. I shall soon be unable to do anything more. Threatened beforehand, as I am, with being cast out when others come, I wish all the more ardently for them. I have always had the poor on my side. Priests will be at least as charitable as they, and God will assist me through them; or, if he prefer,—and that would be more advantageous

⁸⁶ *Jesuit Relations*, 71:389 note.

to me,—he will cause me to share his abandonment. If you deem advisable, you will assign me a place or a corner in one of the clergy houses of the country, for which I tender you in advance my most humble thanks,—happy if I can have the consolation of Christians, dying with Jesus Christ in the hands of one of his ministers.

This is on the supposition that the government would suffer my presence here; for Father Harding, the superior in Philadelphia, wrote me last autumn that there were warnings and signs that the Jesuits were about to be treated in England as in France, Spain, Portugal, and Prussia, and he bade me farewell, fearing that he would have no other opportunity of doing so. Why am I not a great enough enemy of the devil to deserve such a treatment for the 3rd time? I forgot last year to ask you whether in the public prayers, at the benediction, etc. The orison pro rege, etc., is said, and the Te Deum, if occasion arise. The question is asked Whether,—this has not happened hitherto,—when oaths are administered, Roman Catholics can swear on the Protestant Bible, owing to the falsities in it, etc. The Protestants are often present at our holy mysteries, masses, and benedictions, standing during the time of adoration, Elevation, and Benediction of the blessed sacrament, and also when it is carried to the sick, etc. The first two commandants, Messieurs Sterling and Farmer, [illegible word in the MS.] prayer, had forbidden their people to attend our prayers,—at least, unless they were willing to do as the Roman Catholics did. You can perhaps obtain the same order from the government. Our last two commandants in no wise resemble the first two. They forbade me to marry any one without a license, for which Mr. Reed charged 6 piasters,—five being for him, and one for his secretary. The present one charges only for the secretary. Is it the custom in Canada not to marry Catholics without the permission of the magistrate, or of the commandant who fills his office?

Since the English have taken possession of this country, there has been as yet no procession of the blessed sacrament (illegible words in the MS.) on the other side French, Spanish, English.) This year, at the request of the inhabitants, I asked Messieurs the commandants to allow the militia to turn out under arms, as is the custom among Roman Catholics, to escort the blessed sacrament. This they refused. The weather was not settled; I was indisposed and fatigued, through having had a procession very early on the other side at Ste. Genevieve. Here I had one only in the church, and likewise on the day of the octave. . . . I have on several occasions been puzzled with reference to the Quebec calendar, and the transfer of feasts, as I have found no one who could instruct me on the point. The only answer Monsieur Forget could give us in our difficulties was, that he knew nothing about it, and that Monseigneur the bishop had often been at fault in the matter. 1st. Do feasts transferred to a Sunday retain a double, which is marked therefor? 2nd. Do those which have an octave retain it entire, commencing from the day to which the feast is transferred? . . . In what does the solemnity of St. Thomas consist, on the Sunday before Christmas? Monsieur Forget assured us that the solemnity consisted not only in abstaining from work, but perhaps also in the vestments, lights, sermons, and other things which he did not know. I beg you to decide for us these matters explicitly; for I am very obtuse and shortsighted, to say the least, and am quite overcome by the too heavy burden that you have placed on my shoulders.⁸⁷

⁸⁷ *Jesuit Relations*, 71:33-47 passim.

From this long letter we discover moreover that at this time the Mississippi threatened the chapel at Fort Chartres, over which Meurin had charge, and that because of the imminent peril, he had the remains of Rev. M. Gagnon and Rev. Luke Collet, who had been buried in the chapel, removed to safety to the higher ground at Prairie du Rocher,^{ss} a work of mercy which found its reward subsequently in the tender care bestowed upon his own remains by those who succeeded him as pastors in this region.

(To be continued)

CHARLES H. METZGER, S. J.

*St. Louis University,
St. Louis, Mo.*

^{ss} Records of the Church of St. Joseph, Prairie due Rocher. "L'an mil sept cent soixante huit le vingt quatrieme jour du mois de Mai je soussigné prêtre de la Compagnie de Jésus Vicaire Général de Msgr. L'évêque de Quebec ayant (vu) la ruine prochaine de l'église de Ste. Anne au fort de Chartres sur le point (de tomber) dans le fleuve, en ai fait déterrer et transporter en la Chapelle de St. Joseph a la Prairie du Rocher pour y etre inhumés de nouveau les corps de Monsieur Gagnon: prêtre curé du Fort de Chartres et dépendances lequel on a inhumé près du sanctuaire du côté de l'évangile avec les cérémonies accoutumées. Le même jour (et en) même temps j'ai rendu le même honneur au corps du Révérend Pere Luc que j'ai inhumé du coté de l'épître près du sanctuaire de la ditte chapelle en presence des habitants qui y ont assistés avec grands sentiments de reconnaissance pour leurs (curés, services?) en foi de quoi j'ai signé le présent avec les srs Barbeau et Lecomte.

S. L. MEURIN, Vicaire Général.

Barbau

Ayme Conte.

(In the margin opposite the above):

24 Mai translation des corps de Mr. Gagnon et du R. P. Luc en la chapelle St. Joseph a la Prairie du Rocher. On mis sure le corps de Mr. Gagnon une pierre gravée

M + G.

Sur le corps du R. P. Luc une pierre gravée

+
R. P. L.

It should be noted that the pages of this record are not numbered.

THE NORTHEASTERN PART OF THE DIOCESE OF ST. LOUIS UNDER BISHOP ROSATI

X. FATHER HILARY TUCKER

We must now once more retrace our course and take up the story of Quincy in 1839. As we have seen there were two parishes in the city, the German congregation under Father Florentine Brickwedde, and the English-speaking one under Father Irenaeus St. Cyr, but for the present, worshipping with their German brethren in Father Brickwedde's humble church. But on the 23rd of May, 1839, there came a momentous change. Father Hilary Tucker, a native American, of Maryland-Kentucky stock, was appointed pastor of the English-speaking Catholics of Quincy and the adjoining missions, and remained their until the close of 1845, two years after Quincy's incorporation in the new diocese of Chicago.

As the Parish of St. Boniface, originally called the Ascension Parish, was the first church in the Mississippi Valley established for German Catholics, exclusively, and as it opened the long series of German-American Parochial Schools, we will have to treat its history in the next chapter. Here we shall confine ourselvse to Father Tucker's activities in Quincy and its dependent missions:

Hilary Tucker was a son of Nicholas Tucker of Perryville, grandson of Joseph Tucker, one of the pioneers of Perry County. Old Mr. Joseph Tucker, as he is called, came to Missouri in June, 1802, on a visit to Isidore Moore, who had established himself near Perryville in 1801. He was soon followed by his sons, among them Nicholas, the father of Hilary and of Lewis, the future pastor of Fredericktown. The first chapel in Perry County had been built and blessed in 1912 by the Rev. James Maxwell, Vicar General, who attended the place from Ste. Genevieve until his death in 1814. Before 1812 Mass had occasionally been said at the home of Old Joseph Tucker. After 1814 the Trappist, Marie Joseph Dunand, visited Perryville at regular intervals, from his parish of Florissant, and made his home, for the time being, with Old Joseph Tucker, who, as Father Dunand states, had eight sons and one daughter, all except the youngest married and "settled about him in good homes." Father Dunand is full of praise for these excellent people. "I enquired," says he, "how they, living in such a secluded place, had passed their Sundays and Holy days

without Mass. They answered that on these days all the families of the district assembled three times; the first time they recited the prayers of the Mass; the second time they recited the beads or other prayers, and followed this by singing hymns and canticles; and the third time some one of the better instructed taught catechism, not only to the children, but to the married folks as well. I could not help admiring this beautiful arrangement, which the Holy Spirit, who is the Spirit of righteousness and simplicity, has established among these pious planters, so simple and so free from malice. I imagined myself carried back to that blessed epoch of the birth of the Church. I fancied I saw these first Christians instructed by the Apostles and so united by their charity that they were but one heart and one soul. I would have liked well to have remained with such good people and to have chosen this holy spot for my home, but Divine Providence called me elsewhere."

Coming of such good Catholic stock and falling under the influence of such a *zelator animarum* as Father Dunand was, the youthful Hilary felt himself called to the sacred ministry. What made the project easier of accomplishment was the fact that through the influence of the Trappist monk, Bishop Du Bourg, had been induced to found his Seminary of St. Mary of the Barrens, in the immediate neighborhood of the Tucker settlement. Both Lewis and Hilary Tucker entered the seminary. Hilary was two years younger than his brother, being born in 1808, and whilst Lewis continued his studies at the Barrens, Hilary was chosen by Bishop Rosati to take his course of philosophy and theology at the Propaganda in Rome. Of his stay there the letters will give ample information.

The two young men were to start for Rome in the year 1831, but a delay of one year was brought about by the rumors of revolution in Italy, and the fact that the cholera was raging in Europe. But young Hilary wrote his bishop a reassuring letter, full of the easy familiarity of youth:

The cholera, I think, should not deter us from the journey, for in all probability our own country will be subject to it. So by remaining here we shall run the same risk as by going to Europe and, if it should please God that we should die, Italy can give us a grave as well as Missouri.

Arriving at Rome they were very kindly received by Father Paul Cullen, the future Cardinal Archbishop of Dublin, and treated with distinguished consideration. They soon felt perfectly at home in their new surroundings, though at times a tinge of homesickness colors the flow of their voluble letters:

Think not, writes Hilary Tucker, that the immense ocean and the great distance which now separates us diminishes in the least my love for you all; on the contrary I find by experience that the farther I am removed from you the dearer I find the ties of love and affection for you all without exception. Yet I do not desire to return home, for I see such a field of science before me with so many facilities which I never before imagined, that I cannot permit such a thought to enter my mind at present.

Still the interests of their native diocese and of its bishop, their friend and father, were always uppermost in the hearts of both Hilary Tucker and George Hamilton:

I am really overjoyed to hear of the progress Catholicity is making in my country, and especially in Missouri. Although our Holy Religion is attacked and persecuted by our poor misguided brethren of the Protestant faith, I think that we have reason rather to rejoice than to lament on this account. For our Holy Religion will always flourish and gain strength from persecution, and I should certainly tremble for her had she no enemies. This is a remark made to me by Mr. Connelly and one which first induced him to examine the tenets of Catholicity. For, said he, I thought that a religion persecuted as the Catholic Religion has been, could not stand out against so many tempests, were it not the true one. I am well aware of the disadvantages under which religion labors in my country on account of the great scarcity of native clergy, of which you spoke with so much reason in your last letter. Would to God that more would take into serious consideration the great importance of this object. The American character seems too much engaged in worldly and commercial affairs to think of engaging in the clerical profession. However, notwithstanding all this, I really do yet entertain hopes that, before many years, our country will be able to produce a respectable body of efficient natives for the ministry, for I am persuaded that when they can be convinced of the real importance of this matter, that we will have no longer to lament this great defect. I am sorry that Charles should be the first to dishonor my family by relinquishing so sublime a calling, however, I know not his motives for so doing.

Another short passage from the Roman letters of Hilary Tucker, and we are done with this part of our subject:

The rector was so good as to show me your letter, which you wrote to him. He tells me that he will do all in his power to procure two German priests for your diocese. He desired very much to obtain two from the German College in Rome, for they are all men who have the true Apostolic spirit, and I have no scruple in saying that those educated in the German College in Rome are, generally speaking, the best adapted for our missions of any in the world.

In reading these extracts from Father Tucker's early correspondence we must not expect too much, remembering that the writer was at the time only a student, though of superior talents, yet lacking the wider views of life. One circumstance, however, will please all readers, the familiar tone of the letters, easy and free, yet most respectful, showing in a particular case, the beautiful friendship

existing between the first Bishop of St. Louis and all his co-laborers in the great work.

He was raised to the priesthood in July 2, 1837, and waiting for the delayed ordination of his friend and companion George A. Hamilton, he returned with him to St. Louis, where the privations and hardships of a missionary life awaited them.

Receiving his faculties on November 20, 1838, Father Hilary Tucker was sent to Quincy as pastor for the English-speaking Catholics. Father Lefevre, afterwards Bishop of Detroit, had been at Quincy on various occasions, then Father Brickwedde had established a parish, but being a German, was not altogether acceptable to the English-speaking Catholics. Consequently, the youthful Father Hilary Tucker was sent there to found a separate parish for them, leaving the Germans to Father Brickwedde, May 23, 1839.

Father Tucker's zeal and learning met with immediate success. In a short time he collected \$2,000 for a new church; a lot was donated and a brick building begun. The parish was dedicated to St. Lawrence. A good part of the funds came from the Irish Catholics employed on the construction of the so-called Northern Cross Railroad, and the hopes for the future prosperity of St. Lawrence Church were based on the same railroad venture. But the Northern Cross Railroad Company failed; and the church was hardly completed when it was sold under a lien by the contractor, Brittenham. Still, by some amicable arrangement, the church continued to be used by the congregation, and Father Hilary Tucker remained as pastor until 1846. In 1840 Father Tucker received permission to go on a collecting trip for the benefit of his church, on which he achieved good results, so that the parish soon recovered from its early disaster.

We have a number of Father Hilary Tucker's letters covering the period of his ministry in Quincy from June 13, 1839 to September 27, 1840. According to our plan in the sketches we will publish them just as they were written, adding here and there a word of comment or elucidation:

Quincy, June 13, 1839.

Rt. Rev. Sir:

I write to you now to give you an account of the manner we are proceeding in. As soon as I returned we immediately began to make preparations for the building of our new church.

The laying of the corner stone, as you may judge, was not as grand as that of Trinity Church in St. Louis. I simply blessed it according to the prescriptions of the ritual, and there was but little ceremony about it. The foundations are fast progressing, and the stonework will be completed in seven or eight days from this. Contracts have been made, signed and sealed for the

brick and carpenter work. Messers Davidson, Hicks and McCombs will do the brick work, and Messrs. Osburn and Brittenham the carpenter work, the last mentioned do it at the rate of 70 per cent on the dollar (Cincinnati price bill) which is 20 per cent cheaper than ever done here before. The bricks are laid at the rate of three dollars per thousand, making the whole cost of brick work nine dollars per thousand, which is cheaper than ever done here before. Messers S. C. Rogers and S. Kelly are directors of the work. I have no fear of any trouble, the contracts being worded in such a manner as to prevent anything of that kind. I hope we shall have the church ready for consecration by the middle of October when I hope we shall be able to have some display here also; for I shall come down for you and several other gentlemen of the clergy. The Germans are also making preparations for commencing their church. They would have done better to postpone a little, but they seemed anxious to commence. We have rented a large room in which we can have Mass decently on Sundays until we get our church. All seem very anxious and generously contribute what they can towards its completion. The subscription now amounts to nearly \$2,000 cash, which will about cover the church in. After which we will open a new subscription, for all say they will give more. I think it is possible that this summer I shall, with Mr. Kelly, go to Galena with the hope of getting some aid, as the prospect from that quarter is good, and Mr. Kelly is personally acquainted with most of the men there. The whole expense of the church will be about 4000 1.00. If you could send either to me or Mr. Samuel C. Rogers your subscription you would do us a particular favor, because we must make payments as the work progresses. I do not know when I shall be able to come to St. Louis, for I cannot now leave here. I have received petitions from Kelly, 20 miles above; from Warsaw 35 miles above, and from Pittsfield 40 miles below this, from various Catholic families praying us to come and visit them, which I must do as soon as possible.

If those articles which were promised us by Card. Franson should arrive, I must bespeak for the church of Quincy an incensor, ostensory and whatever else may be most essential.

In the meantime I remain your most obedient and humble child in Xto,

H. TUCKER.

At the Synod held in St. Louis, April 21, 1839, Father Tucker reported the number of souls at Quincy as 385, baptisms 27, funerals 4, and converts 4.

Quincy, June 20th, 1839.

Most Venerable Bishop:

Although it has been but a few days since I wrote to you, still I can not let this occasion pass by, without sending you a few lines. Judge James will acquaint you of the manner we are getting on here. I hope we shall be able to commence next week the brick work of our church, the stone foundations are almost finished, and if we have no more contradictions, I hope that it will be covered in by the 20th of August. I don't think that Mr. Brickwedde has acted altogether a charitable part. For he has gone with his list among most of the Irish Catholics, which was not looked upon here as very genteel. We have not offered our subscription to a single German, as we knew they had the intention of building. However, be this as it may, the church is progressing very well,

and before winter will be fit for consecration. The only thing is, that I wish Mr. Brickwedde would be a little more communicative than he is with me. We have rented a place in which we keep church Sundays. At nine o'clock there will be catechism for those who will dispose themselves for their first communion, but we have got very few children. We will also open up next Sunday a Sunday-school. Mrs. Rogers and two or three other ladies have offered their services to teach the girls. I must find some men for the boys. At 10 we have Mass and sermon. At 3 o'clock P. M. I will on every Sunday, in place of vespers, give an explanation of Christian doctrine which I write and read to the people. The plan I pursue is that laid down by the Catechism of the Council of Trent, commencing with the Creed. With the divine assistance I will continue until all be explained. Next week I shall go to Tully and Warsaw where there are Catholics who have begged me to visit them. I have just this moment also received a petition to go to Pittsfield 40 miles from this where there are 5 families. I must also visit Louisiana where there are two or three families.

I have just received a letter from Mr. Hamilton. He seems to be greatly encouraged, and to have cheering prospects before him. Would you have the kindness to procure for me a book called *Faith of Catholics*, and Hornihold, *On the Commandments and Sacraments*. They are at Danises. And send them by some occasion to Mr. Samuel C. Rogers. I will satisfy for them when I come. I have great need of them.

With true respect I remain yours most affectionately,

H. TUCKER.

Quincy, July 19th, 1839.

Rt. Revd Sir:

I have just returned a few days ago, from a mission to Santa Fe, about 30 miles above this place, on the Missouri side. I found about 35 Catholic families, almost all Kentuckians, some Irish. They have not seen a priest since last September. They are farmers after the old Kentucky manner, good simple and harmless people, and have a delightful country, and will in a few years be doing very well in the temporal sense of the word. They have a church raised and covered, made of hewn logs and very well put up, being 40 feet by 25. After Mass I called a meeting, and we took measures for continuing the work. I hope they will have the flooring in by the middle of August, on which day I promised again to visit them. I will endeavor to give them Mass once a month. I baptized five persons, some of them Protestant, and received two couples into the church, who were married out of it. The church stands on a beautiful piece of ground belonging to the church, of 80 acres, the deed in your name. I think, if we can find some good and trusty farmer to place on it and to make some improvements, it would be well. The people are of the same opinion as it would be a means of support. I have just received a letter from a lady in Pittsfield, 40 miles from this, who wishes me to come there to make some arrangements for a church. She offers a lot in the town for a church. I must endeavor next week to go. Pittsfield is the county seat of Pike county. The lady is of Baltimore, was formerly the wife of a naval officer by the name of Long. She has her two daughters and their families with her.

Here in Quincy we are getting on but slowly with our church. We have been disappointed in getting bricks two or three times. So many buildings are

at present going on in the place, that all are immediately used up. I hope, however, we shall soon be able to have a sufficient quantity not to be delayed more. The joists for the flooring are already in. The church is 48 feet long by 35 wide in the clear, the walls 16 inches thick and 24 feet high. The steeple is 12 feet square on the end and to be carried up from the ground in order to support the bell when we get one. When I come down I will bring the inscription put in the corner-stone. I wish to come to St. Louis about the end of next month, for we must take some more vigorous measures, or else I fear we cannot more than cover the church before winter, as money here is very scarce. I received your subscription.

At present we have some sickness in Quincy, but the place cannot be called unhealthy. I am not very well; but my breast does not pain me as usually in hot weather; preaching greatly fatigues me.

I was lately at Warsaw about 35 miles above this place, where the old Fort Edward stands. Just before, in digging a well, they found the grave of a person buried there probably for 60 or 70 years, and in it a silver crucifix of considerable size. I was very desirous of getting it but it fell into the hands of a protestant lady who would not part with it, she is now in Cincinnati. I will be careful to gain what information I can, that might be interesting to religion or history, in this place.

I wish to know your advice with respect to a penitent who in some points of faith doubts strongly; for example not being fully convinced of the necessity of infant baptism, of the propagation of original sin, or the benefit of prayers for the dead. Can such a penitent continue the use of the sacraments? or must he be refused? At times this penitent is willing to abide by the decision of the church and to make a firm act of faith; at other times is shaken and very wavering and somewhat inclined to abandon all. If you please let me have your decision on this as soon as convenient.

I continue to live with Mr. Rogers who has granted me a very convenient and retired upper room. Until we get means of building a house for the priest, I will continue here. I must be very grateful to this very worthy man; for he furnishes me with every convenience gratis. He is not a Catholic, but I hope will be. I ask your prayers for his conversion.

In the meantime I remain your most obedient and humble,

H. TUCKER.

Quincy, August 29th, 1839.

Rt. Revd Bishop:

I will not let the occasion pass without sending you a line to let you know that I am doing something. I have written to you twice without getting any answer. I will come to St. Louis as soon as I can, but just now I do not like to leave Quincy, because there are too many sick. I have this moment returned from Warsaw, 35 miles from here, where I was called two nights since, I have not slept for the last 50 hours and rode 85 miles. Our church gets on slowly. I must see if I can do nothing at St. Louis when I come. The railroad system of this state will ruin us, I am afraid. I have now no time to say more, but hope soon to be in St. Louis. In the meantime, asking your paternal benediction, I remain your most affectionate,

H. TUCKER.

Quincy, Nov. 3d, 1839.

Most Venerable Father:

I write to you, judging that this will find you, at Bardstown, to communicate to you several plans which I think will greatly progress the cause of religion in this part of the diocese.

I did hope to see you before this in St. Louis to consult with you *viva voce* but sickness and occupations have prevented me. Of late I have been confined for eight days by an inflammation of the throat and breast, which caused me to spit considerable blood, and yet I have a severe pain in the breast. Our church is up, ready for the roof, but it must now remain so till spring, for we have no funds to proceed. We are now owing about \$800, but I hope we will be able to pay this in a month, as we expect near \$600 from the railroad, which is daily expected. But this will not be enough. I have thought of going on a begging expedition. The winter is now approaching, and I can do nothing here and would be obliged, at all events, to spend the winter in St. Louis, I have thought of going to New Orleans this winter to see if I cannot do something for this and three other congregations, the one at Santa Fee and Pittsfield. The Doctor tells me, I ought to spend the winter in the South. I must have a little respite, for I have been utterly harassed and kept in a continual state of painful anxiety by the church builders, and many other causes of domestic trouble.

I have just returned from Santa Fee. This will shortly be a flourishing congregation. There are now 31 families of Kentucky stock, but poor. They, however, live in great simplicity of manners and resemble much the people of the Barrens. The church there must be finished next spring. I really intend establishing there a convent of the Sisters of Loretto. There are now at least 40 girls ready for schooling, and many are even married without any instruction whatever. There are 80 acres of good land, belonging to the church. It will be very easy to open a farm and maintain a good school.

In Quincy, also, there are but few Catholics; yet a female school is absolutely necessary and we must have one. The Governor Carlin, Judge Ralston and some of the most influential men of Quincy have urged it on me much. I even believe they will provide a good home and contribute largely to the support. Next spring I will make them some proposals. The Governor's daughters go to church and, I believe, before long they will openly profess themselves Catholics, for they are so in heart. At Pittsfield, next Spring, we will commence a small brick church. A lot, and liberal subscription have been given for that purpose. There are 12 families.

This is only a commencement of what may be done with patience and perseverance. I, on my late tour on the river, in Lewis and Clark counties (missions) baptized four protestants.

I hope you will not object to my going on the expedition, and that you will give the necessary letters for that purpose which, as I may not see you in St. Louis, I wish you would leave at the Priest's Residence in Louisville. Mr. Rodgers will defray my expenses on this intended voyage, if I can make it convenient to take Cincinnati on my route, in which place Mrs. Rogers will spend the winter. Since they have furnished me a home since I have been on this mission, I think it would be wrong to refuse this request.

Till I see you I remain your most obedient and sincere servant,

H. TUCKER.

P.S.—Mr. Whitney has made me an offer of his lot and many other properties after his death. I believe next year he will give a deed.

H. TUCKER.

Quincy, January 11, 1840.

Rt. Revd. Sir:

I now write to you to inform you of the course I am pursuing so that nothing may be unknown to you. When I was at St. Louis I informed you that I wished to go eastward, for the purpose of endeavoring to collect for the church, to which you gave your consent. Mr. Rogers, on account of ill health, is obliged to leave for a time for Cincinnati: so that I am left without a home. I thought of coming to St. Louis for a few weeks. But as Mr. Rogers has offered me a place gratis in his private conveyance to Cincinnati, I thought it better to proceed immediately to that place where we will arrive about the 20 of this month. I will wait there till the spring opens. I don't see what I can do better than this, as this will cost me nothing, and I could not remain here. In the mean time I pray you to send by mail to the care of Bishop Purell my letters, as ample as you think yourself justified in granting. I will thus gain time and will proceed as soon as the river opens. I hope to get back to St. Louis by Easter. I will get Lefevre to come here once a month to give the people Mass. Mr. Hamilton (at Alton) also will visit them. With respect to establishing an academy for females here, I have received the most flattering prospects. Four of the most influential men of the town say they will purchase a lot for a permanent establishment. Judge Rallston even thinks that \$3,000 could be raised in the Spring for that purpose. I don't think so much can be done, but a good house can easily be rented and a good school commenced; in the mean time a house of their own could be built. Governor Carlin is of opinion a part of the state school-fund may be obtained from the Legislature, at least next Spring, if we would make the attempt. The Governor's four children, Judge Rallston's two sister-in-laws and Dr. Roger's family, at my return, in all probability, will all be received into the church, as they are now receiving the necessary instructions. But some of them have not yet the courage to declare themselves publicly. Mr. Conyers, the County Treasurer, to whom we are owing about 150 dollars talks of putting an attachment on the church to secure himself. Should he do so, the only thing you have to do, as the deed is in your name, is to make use of what the law allows, which is eighteen month's grace. As soon as possible I will send Mr. Conyers the money. He is an excellent and upright man and will do nothing but what is right, but he, like many others, is greatly pushed for cash. The river here is entirely closed.

Asking your benediction for the success of the present undertaking, I remain your most affectionate child in Xto.

H. TUCKER.

P.S.—Do not forget the letters.

On the 21st day of April, 1840, Bishop Rosati communicated all his faculties, ordinary and extraordinary, to the Very Rev. P. J. Verhaegen, S. J., for the time of his absence from the diocese, and on April 27th he left St. Louis in company of Father Peter P. Lefevre and Joseph C. Lutz for Baltimore where they were to assist at the Fourth Provincial Council, announced for May 17th, 1840. After

the close of the Council, Bishop Rosati set sail for Havre, thence he journeyed to Paris and Rome, securing there from the Holy Father his coadjutor and successor Peter Richard Kenrick. Whilst in Rome, Bishop Rosati receives the following letter from the pastor of Quincy:

Quincy, Sept. 27th, 1840.

Rt. Revd. Father in Christ:

I know not if it is the custom for any of your clergy, or all of them, to keep in correspondence with you, now that you are away. I for my part, as I am now on the point of complying with my obligation of writing to Propaganda, have thought it proper to address you also, more especially as I have many interesting items to communicate to you. It has been with the greatest pleasure that I read in the papers the notice of your safe arrival in Paris. May God grant you a speedy and propitious return. Here in our city (for Quincy is now by law entitled to that appellation) Catholicity is prospering. Indeed it seems that the hand of God is with us, and that He intends shortly to bring to light something great for the cause of religion here, for certainly we have lately had some signal triumphs. You should recollect that a little more than a year ago, when I came here, I found but a few Catholics in the midst of the most bigoted class of New England Presbyterians that can be imagined, and in the very hotbed of abolitionism. I scarcely dared show myself in the streets for fear of them, and indeed I have often been pointed at as an emisary of Anti-Christ. A great change has been effected in the public feeling in my regard. And now it is only by a certain number of Presbyterian Abolitionists that I am hissed at.

About three weeks ago 500 of the Pottawatomie Indians passed through this place on their way to the Far West from the graves of their fathers whence the stern arm of an unjust power has driven them. 300 are Catholics. They remained with us two days. The Rev. Mr. Baignin was with them. I caused them to come all to the church, and at 10 o'clock I sang for them the High Mass, at which they assisted with an air of piety, devotion and simplicity, which covered many a Catholic with confusion for his own conduct. After Mass their pastor addressed them in a discourse to which they listened with the same attention. At his request I immediately repaired to their camp and commenced hearing confessions by means of an interpreter, and did not leave my place till mid-night, having heard 150, among whom was their chief. Next morning being Sunday they repaired to the church as many as could, and received their Savior, after which they immediately crossed the Mississippi and pursued their journey. All the city witnessed all this, and it has been productive of good to our religion. But it has pleased God to grant still greater triumphs. I think you are acquainted with Miss Emily Carlin, eldest daughter of Governor Carlin. She delivered before you and Bishop Loras an address at Kaskaskia. She is now no longer among the living, but thanks to God, her death was signally glorious to Catholicity. Ever since her return from the convent she has always taken the defense of Catholics in this place. In fact, she was only waiting your return, publicly to embrace it in a solemn manner, as she had often told me. She had thoroughly prepared herself, and when she was taken sick, she immediately sent for me, earnestly entreated to go to confession and

be baptized. I told her that confession, in her case was unnecessary. She then received baptism at my hands in the midst of her family and many friends, with the sentiments of an angel. From that time till her death, two days after, her thoughts were all in God. She longed to die and be with Him. At her earnest request I did not leave her presence till death, when on the morning of the 14th of September she sweetly gave up her soul to God. Before her death she gave orders for her burial, all according to the rites of the church, and her interment in our new cemetery. She spoke of you in her last moments and called you her dear bishop. All the city was covered with gloom; for she had been the admiration of all. The Supreme Court of the State was then in session. It immediately adjourned to attend her funeral, the order of which was as follows: At 8 A. M. on the morning of the 16th of September all met on the great square before the residence of the governor (hand bills had been printed and sent around the day previous to this fact). Then a large company of foot-men led the way, then a numerous company of horse, then the mounted pallbearers proceeded by the marshal, all with their appropriate garb of mourning, twelve in number; then came the corpse, next myself in soutan, surplice and stole, with attending physician in a carriage; then the family of the Governor, then Senator Young and family, then the lawyers of the court, and at least 100 carriages. We repaired thus to the church, where the funeral rites were performed, after which I briefly addressed the multitude. Then we proceeded in the same order to the grave-yard and returned, in like manner. Such has been the death of this eminently talented young lady. All the papers have vied with one another in their eulogiums on her. I have no doubt but that I shall soon receive the whole family in the church. I am now almost every day with them. The death of Emily has had a thrilling effect on many. Reports have been already circulated by the Presbyterians, that I forced her to embrace the Catholic religion. Their envy is insatiate and finds no relief but in calumny. Indeed, I have been solicited by some of my Protestant friends here to prosecute one, who stands high in society, for a libel on me. If much more is said, I will certainly do so, for I know it would at once cause them even here to be cautious in regard to Catholics, and I fear nothing from them, as all has been public. Judge Young, the Governor, and many of the most influential lawyers would ardently wish it. The person who has been so officious in this case is a Mrs. Tillson, wife of the wealthy brother of John Tillson, agent of the Illinois Land Company, whose lady and family is a very different person from the one in question.

But God has not stayed his hand even here, the Rev. Mr. Dowan, German Lutheran minister of this place, a man well known in all the eastern cities will soon declare himself publicly a Catholic. He will set out next spring for Belgium, where he wishes to receive the priesthood. He is not willing yet that anything should be said about it, as he thinks the impression on his heretofore brethren would be too great. Such, dear bishop, are some of the items that I have to communicate to you. I have established a branch of the Temperance Society, similar to those in Ireland. For, at the last election our Irish disgraced themselves in a public riot, so much that the civil force was called to quell it. I have restored things to order, and on the next Sunday I published from the altar my intention. Altho there have been threats made by some wealthy German dealers in liquors that, if I said any thing, they would drive me from Quincy. I told them from the altar that I knew what had been said, and that I was

ready to suffer even death if necessary in discharging my duty, and that I would raise my voice against such excesses. They have attempted nothing so far. Our little society in the meantime increases, and we now have about 30 members. It is called the Roman Catholic Temperance Society of Quincy. But, dear Bishop, do not imagine that I am free from troubles of the most distressing kind. I assure you I am harrassed beyond measure. I have been grossly slandered even by those who bear the name of Catholics. Letters have been sent to F. Verhaegen long before I knew of it. I then laid my case before him, and he wrote me a consoling letter and encouraged me to go on. May God pardon all, is my prayer. But slander is indeed very dampening to my courage. Dear bishop, our church must be finished. I hope we will have it ready for consecration by the end of October. It is the prettiest one in Illinois, but we shall be in debt. You really must assist us. It weighs heavily on my mind. I have written to the Cardinal Prefect asking some assistance. I hope you will advocate my cause with him, which is your cause. I think he will do something. There is no doubt that this place is destined to be shortly a city of 15,000 inhabitants, and we must rise with it. This is the opinion of the most intelligent here, who, tho protestants, wish for the success of Catholicity. The Presbyterians are straining every nerve to get the ascendancy. Some of their most distinguished ministers have endeavored to entrap me, but above all Dr. Nelson, the abolitionist. Oh, that our church was finished, and that some distinguished controversialist could spend a month with me. I have some hope of having Bishop Purcell here to consecrate the church, as he will be on a visit to St. Louis to see his sister. I shall have a comfortable parsonage finished before winter. Mr. Rogers and Mr. Whitney deserve the eternal gratitude of the Catholics of this place; but they cannot do all. I pray you then to do what you can for me, for my health is really sinking under anxiety. Not long since my horse fell and rolled over me and much injured my breast; but I hope that it will not prove fatal.

Asking your blessing I remain your most obedient,

H. TUCKER.

This passage of a large band of Indians through Quincy in September, 1840, was not the first one in the city's history. As early as 1838 there was a mission established among the Pottawatomies on Sugar Creek, or the Lake of Swans in Kansas and another on the Missouri River near Council Bluffs. Two Jesuit Fathers and two lay-brothers commenced this establishment, as Father Verhaegen, S. J., the Provincial of the Order writes to the Bishop assembled in the Fourth Provincial Council. The accounts given by the missionaries is of the most cheering character, discribing the happy dispositions of thousands of these poor children of the forest, particularly of the women and children.

"In the same year, 1838," continues Father Verhaegen's report, "six hundred Catholic Pottawatomies from Indiana, who were accompanied in their removal by the late Rev. Mr. Petit, on reaching their destination were transferred by him to the care of one of our Fathers.

Their location is on the banks of Sugar Creek, about seventy miles southwest of the Kickapoo nation. This is the most flourishing of all the Indian missions, and realizes the accounts which we read of the missions of Paraguay. The story of the unwilling exodus of this band of Pottawatomies from their ancient seats around the southern shores of Lake Michigan, is sad, yet sweet and edifying as related in the letters of their black gown, Father Benjamin Mary Petit, who accompanied them on the long weary journey through Illinois, and across the Mississippi at Quincy, until they reached their destination. Father Petit was born at Rennes in France, April 8, 1811, was admitted to the practice of law in his native city, but after a few years followed the call of God into the apostolic ministry. Bishop Bruté of Vincennes, also a native of Rennes, encouraged the young man in his vocation. Engaged in the study of Theology at the Seminary of St. Sulpice in Paris until 1836 the youthful missionary came to Vincennes and was raised to the holy priesthood in 1837. Immediately after his ordination he was sent to the Indian missions in the vicinity of South Bend in Indiana. At that time the Government of the United States was engaged in removing the remnants of the Indian tribes and nations beyond the Mississippi River: The Pottawatomies too, were doomed to go. As they were almost all Catholic Christians, the Government was anxious to have their Missionary Father go with them on their exodus, and Bishop Bruté gave his consent. Father Petit in one of his letters mentions the hearty reception he and his spiritual children received from Father Brickwedde and his people in Quincy.

"In Naples, when we crossed the Illinois River," says Father Petit, "I took a carriage and hurried to Quincy, to have a few days of rest before crossing the Mississippi. I there found a German priest, Mr. Brickwedde, and a German congregation, who received me with indescribable kindness. I found the same courteous reception with some of the Catholic Americans, and a few of the most prominent Protestants of the city, who offered me their hospitality. When the Indians arrived at Quincy the inhabitants comparing this wandering people with former passing bands of savages, could not refrain themselves from expressing their admiration in regard to the modesty, quietness and good conduct of our Christians. A Catholic lady, [probably the Mrs. Rogers of Father Tucker's letters] accompanied by a Protestant friend, made the sign of the cross to show her union in faith with the Indians. Immediately a number of women of the tribe took her hand and joyfully pressed it. This the savages never omit whenever they meet with Catholics." The collection of Father

Petit's letters containing a number of most touching details of his wanderings with the Pottawatomies of St. Joseph's may be found in the *Catholic History of Quincy*, by the Reverend Theodore Brunner, Chicago, 1887.

A brief notice of Father Petit's untimely death may not be out of place here: Having left his dear Indians in the care of their new Fathers, the Jesuits of Missouri, sick in body unto death, the heroic soul was ready to depart from the scene of hard labors. Coming to the St. Louis University, he was received with truly brotherly hospitality. On the eve of the Feast of the Purification he begged that an altar might be installed in a room adjoining his sick-chamber. The wish was gratified, and on the following day Father Petit said Mass in honor of the Blessed virgin. It was his last Mass. He died on the 10th day of February, 1839, in the 28th year of his life.

In concluding this chapter on the early days of Quincy, we would give the few dates we have gathered on the later period of Father Hilary Tucker's life.

Up to 1844 Quincy, together with all Western Illinois, was both de facto and de jure a part of the diocese of St. Louis. But in that year the diocese of Chicago was organized, including the entire state of Illinois. Father Tucker thus, as pastor of Quincy, exchanged his membership in the diocese of his old friend Rosati for that of Chicago; and in 1845 Bishop Rosati died in Rome. A number of the older clergy retired from the western missions; and as Father Hilary's companion, Father George Hamilton, followed a call to the more cultured East, he himself asked to be released from the diocese of Chicago. In 1846 we find Father Hilary Tucker in Boston, Mass., in 1847 in Lowell, from 1848 to 1852 in Providence, and from 1852 to 1872 at the Cathedral in Boston, where he died March 15, 1872.

Father Hilary Tucker was a man of strong character, even impulsive at times, with a high idea of his calling, and filled with zeal for the conversion of souls. His early missionary life at Quincy and the surrounding stations was a sore trial to him; yet he held to his post of duty until the disaster was repaired and all went smoothly once more.

He was a man capable of deep and lasting friendships. What drew him to Boston and the East was not so much a desire for an easier life, but rather the friendships he had contracted in the early Roman days. The saintly Father Lewis Tucker of Fredericktown was, in some respects, the very reverse of his brother Hilary. Unassuming, abstemious, careless of comfort and personal appearance, good old Father Lewis Tucker never wrote a letter except on com-

pulsion, and then invariably wrote in such a matter-of-fact style that a letter would have grated on the nerves of Father Hilary if he had ever been favored with one. Many years ago the good people of Fredericktown told me of a visit of the portly Father Hilary to his elder brother, good old Father Tucker, on which occasion Father Hilary reproached the pastor of Fredericktown with the poverty of his surroundings and actually threw all the dishes out of the house, replacing them with a set of new ones.

REV. JOHN ROTHENSTEINER.

St. Louis.

THE FIRST CHICAGO CHURCH RECORDS

So many records and writings possessing a deep interest are lost, that when a really important old record is found it is the cause of rejoicing.

In spite of the many pointed remarks that have been made about preserving records, and in spite of diocesan rules and ordinances, it is undoubtedly true that even if records have been made they are very frequently not well preserved. The great destroyer, fire, is the most malignant enemy of records, and although parish records of the Catholic church are perhaps more faithfully kept under all circumstances than almost any other records, the nature of the early church buildings and parochial residences was such that they were peculiarly subject to destruction by fire.

Hence when a search for the early records of any church of some age is entered upon, one is almost invariably met by the results of the fire fiend, and baffled at the outset.

As has been seen, and particularly in the January, 1921, number of the ILLINOIS CATHOLIC HISTORICAL REVIEW, the Catholic Church was duly organized in Chicago in 1833. Rev. John Mary Iraenaeus St. Cyr became the first pastor, officiated for the first time on the 5th of May 1833, and entered actively upon the duties of pastor.¹

Father St. Cyr was a young Frenchman, but a short time in America, and ordained Priest only a month before arriving in Chicago.² He had never before performed any pastoral duties, but evidently knew the importance of a parish record, for he begun keeping one at once, and kept it faithfully, even if he did mingle French and English, and violate many of the lexicographer's laws.

And strange as it may seem, Father St. Cyr's parish record is still accessible in spite of the fact that every vestige of the Church property connected with the parish which Father St. Cyr established (St. Mary's) was destroyed in the great Chicago fire of 1871.

In his lifetime William J. Onahan, one of the most distinguished Catholic laymen of Chicago, told the writer that he had come upon the parish records of St. Mary's for the very earliest years of that parish, and fearing their loss or decay or disintegration, he had had copies made of them. After his death the writer asked his family

¹ Garrighan, ILLINOIS CATHOLIC HISTORICAL REVIEW, 1-149.

² See certificate of ordination by Right Rev. Joseph Rosati, Bishop of St. Louis, in ILLINOIS CATHOLIC HISTORICAL REVIEW, 2, 326-7.

to make a search of his voluminous library for this copy, which was done accordingly, and with the happy result that the records were found.

Fortunately, also, the original record is still in existence and in a splendid state of preservation. Through the kindness of the present pastor of St. Mary's, Rev. Edward J. Mullaly, C. S. P., the writer has been privileged to examine this precious document and to have photographs made therefrom.

On the fly leaf of the book appears the following:

This record of baptisms and marriages solemnized from the year 1833-39,—the first record known in the city of Chicago—was collected and bound by me in the year 1880.

(Signed)

JOS. P. ROLES, *Rector.*

St. Mary's December 7, 1880.

This set includes the records of baptisms and marriages and a reference to several funerals of the Parish of St. Mary's of Chicago, and extends from the earliest ceremony, which was a baptism performed on the 22nd of May, 1833, twenty-two days after Father St. Cyr's arrival in Chicago, to the middle of October, 1839. In the period covered by these records there were three different resident priests, viz., Father St. Cyr, Rev. Bernard Schaeffer and Rev. Timothy J. O'Meara. During that time there were also visiting priests and also a Bishop, who performed spiritual ministrations, as, for instance, Rev. Francis Plunkett, who was sent here by the Bishop of Vincennes, and took charge of the territory around Joliet. Right Rev. Simon William Gabriel Bruté, the Bishop of Vincennes, made more than one visit, and administered baptism.

There is so much of interest to Chicago people in these early records that we have felt justified in publishing them in tabular form, cherishing the hope that through their publication we will be able to arouse interest amongst descendants or relatives or acquaintances of the persons named that will bring out a body of historical facts that might otherwise remain undeveloped. All those who shall have the opportunity of examining these lists, and who have any information concerning any of the parties named, are urgently requested to communicate their information to the ILLINOIS CATHOLIC HISTORICAL REVIEW.

The baptismal record is the longest, and begins earlier than the marriage record. It may be said too to be more interesting, since it embraces a wider range of names. It is, therefore, given first place, and as analyzed and put in tabular form appears as follows:

BAPTISMS IN ST. MARY'S CATHOLIC CHURCH, CHICAGO

DATE	PERSON BAPTIZED	PARENTS	SPONSORS	PRIEST
5-22-1833	George Beaubien	Mark Beaubien Monique Nadienne	Mark Beaubien Marianne Arriage	J. M. I. Saint Cyr
5-26-1833	Joseph Meyo	Michael Meyo Margaret Mollard	Joseph Laframboise Arluage Beaubien	J. M. I. Saint Cyr
5-15-1834	John Logdson (Bear Creek, San- gamon County)	Matthew Logdson Elizabeth Logdson	John Durbin Louisa Simper	J. M. I. Saint Cyr
5-15-1834	Elizabeth Pinter (Bear Creek, San- gamon County)	Sylvester Pinter Ann Pinter	Phillip Durbin Eliza Logdson	J. M. I. Saint Cyr
5-15-1834	Marguerite Durbin (Bear Creek, San- gamon County)	Phillip Durbin Elizabeth Durbin	James Logdson Marguerite Durbin	J. M. I. Saint Cyr
1-31-1836	Maria Murphy	John Murphy	John Kelly Bridget Forester	J. M. I. Saint Cyr
3- 6-1836	T. B. George Beaubien	Medard Beaubien Mary Boyer	J. M. I. Saint Cyr McIntie Boyer	J. M. I. Saint Cyr
4-10-1836	Henry Gollgark	Henry Gollgark Bridget Gollgark	Mary Conly	J. M. I. Saint Cyr
4-30-1836	Peter Worden	Peter Worden	Jack Carroll Mary Carroll	J. M. I. Saint Cyr
5- 1-1836	Mary O'Neil	Patrick O'Neil Mary Jane	McHenry Kauer Appoline Kauer	J. M. I. Saint Cyr

5- 6-1836	Henry Borduel	Samuel Broderick Mary Hogan	James O'Mara Ann O'Mara	J. M. I. Saint Cyr
5- 8-1836	Thomas O'Hearon	Thomas O'Hearon Mary Flane	Henry Sullivan Ann Flane	J. M. I. Saint Cyr
6-19-1836	Henry Wagner	Frederic Wagner Maria Wagner	Henry Berg Maria Ann Mondweller	J. M. I. Saint Cyr
6-30-1836	Christian Goodman	George Goodman Catherine Cure	Christian Goodman Barbara Sauter	J. M. I. Saint Cyr
7-14-1836	Sarah Elizabeth Walsh	John Walsh Elizabeth Curran	J. M. I. Saint Cyr Mary Foley	J. M. I. Saint Cyr
7-15-1836	Louis Taylor	Anson Taylor Elizabeth Leahy	J. M. I. Saint Cyr	J. M. I. Saint Cyr
7-16-1836	Helena Oheron	Dory Oheron Helena Kelley	Davis Vurny Helena Vurny	J. M. I. Saint Cyr
7-17-1836	Mary Ann Furlong	Michael Furlong Mary Ann Fellway	Thomas Dooley Marguerite Silver	J. M. I. Saint Cyr
7-22-1836	Elizabeth Sexton	Steven Sexton Ann Gaughan	John Gaughan Bridget McGill	J. M. I. Saint Cyr
7-24-1836	Henry Ward	Bernard Ward Ruth Ward	John Walsh Ann Ward	J. M. I. Saint Cyr
7-24-1836	Claricy Ward	Bernard Ward Ruth Ward	John Lyon Virginia Gaughan	J. M. I. Saint Cyr
7- 3-1836	Eliza Marguerite Deschamps	Benjamin Deschamps Marie Louise Deschamps	Francois Lebeau Marguerite Guion	J. M. I. Saint Cyr

DATE	PERSON BAPTIZED	PARENTS	SPONSORS	PRIEST
7-30-1836	Thomas Carroll	Thomas Carroll Ann Dover	Thomas Carroll Mary Green	J. M. I. Saint Cyr
8-22-1836	James White	Thomas White Bridget Malody	Edward Lalley Catherine Burk	J. M. I. Saint Cyr
8-23-1836	Amelia Elizabeth Raferty	Thomas Raferty Rose Carly	Delphine Choulet	J. M. I. Saint Cyr
9- 5-1836	Catherine Muller	James Muller Catherine Baumgarten	Daniel Muller Elizabeth Baumgarten	Bernard Schaeffer
9- 6-1836	Francis Agnes Donovan	Simon Donovan Anastatius	John Horney Louise Taylor	J. M. I. Saint Cyr
9- 7-1836	Marguevite Tranche	Antoine Tranche Charlotte Roi	Alexis Gagneaux Josette Tranche	J. M. I. Saint Cyr
9-11-1836	Charles Hard	John Hard Mary Fitz-Martin	Martin Dollmanns Mary Flaherty	Bernard Schaeffer
9-16-1836	Catherine Forestorn	Thomas Forestorn Bridget Finukane	Patrick O. Miller Catherine Forestron	Bernard Schaeffer
9-20-1836	August Michael Peter Chapperon	Augustin Chapperon Mary Bourgeois	Claudine Choulet Michael Choulet	Bernard Schaeffer
9- 7-1836	Marie Tranche	Antoine Tranche Charlotte Roy	Augustin Bonin Josette Tranche	J. M. I. Saint Cyr
10- 5-1836	Robert Holley	Robert Holley Anna Wobs	Charles Carroll Bridget Wobs	J. M. I. Saint Cyr

10- 8-1836	Catherine Smith	Lawrence Smith Mary Welsh	Thomas Master Mary Ann White	Bernard Schaeffer
10- 8-1836	Mary Cunningham	Henry Cunningham Ann Cratty	Patrick Heckins Mary Burk	Bernard Schaeffer
10-13-1836	John Monaghan	James Monaghan Eliza Lane	Patrick Monaghan Mary Jane Strong	J. M. I. Saint Cyr
10-16-1836	Eugene Salavin	Daniel Salavin Mary Nancy	Eugene Salavin Bridget Burk	Bernard Schaeffer
11-10-1836	Julia Rose Carney	Michael Carney Bridget Carney	Patrick McDonnell	J. M. I. Saint Cyr
11-26-1836	Cicily Josephine Talley	Alfred Maurice Talley Mary Monica Taylor	Rev. James Fitton Mary Josephine Taylor	J. M. I. Saint Cyr
11-27-1836	Thomas Charles Brown	George Brown Sarah Smith	Samuel Ferry Louisa Taylor	J. M. I. Saint Cyr
11- 9-1836	Joseph Branehan	Joseph Branehan Julie Brusseau	Eloi Bergeron Adelaide Bergeron	J. M. I. Saint Cyr
12- 1-1836	John William Beaubien	T. B. Beaubien Josephine LaFramboise	William Egan Aurelia Hotchkiss	Bernard Schaeffer
12- 4-1836	Edward Patrick Keenan	John Keenan Elizabeth Ann Ferguson	Jeffrey Power	J. M. I. Saint Cyr
12-11-1836	Catherine Canavan	Daniel Canavan Bridget Hynes	Edward Rae Bridget Eagan	J. M. I. Saint Cyr
12-11-1836	Agnes Ann Gardner	Robert Gardner Catherine Gardner	John Walsh Mary McIntyre	J. M. I. Saint Cyr

DATE	PERSON BAPTIZED	PARENTS	SPONSORS	PRIEST
12-19-1836	John Michael	John Michael Catherine Swiney	Thomas Duquoin Janet Donley	J. M. I. Saint Cyr
12-22-1836	Richard Welsh	Patrick Welsh	Charles McDonell Ann Charles	J. M. I. Saint Cyr
1-28-1837	Mary Anne Flynn	Abraham Flynn Sabinia Miles	Joseph Brown Catherine Flynn	Bernard Schaeffer
2-15-1837	John Peter Dolesey	Peter Dolesey Matilda Leibe	John Dolesey Mary Dolesey	Bernard Schaeffer
2-19-1837	James Nichol	Michael Nichol Johanna Vehan	James Lane Anne Carroll	Bernard Schaeffer
2-20-1837	Michael Standberge	Michael Standberge Mary Flanigan	Thomas Fitzgerald	J. M. I. Saint Cyr
2-20-1837	Patience Meeds	John Meeds Anna Durbin		J. M. I. Saint Cyr
2-20-1837	Ann Durbin	Thomas Durbin Susanna Johnson	William Durbin Ann Durbin	J. M. I. Saint Cyr
2-20-1837	Sarah Kinney	Michael Kinney Ann Flynn	Michael Odill Bridget Odill	J. M. I. Saint Cyr
2-20-1837	John Johnson	Thomas Johnson Mary Doyle	Joseph Finen Helena Curran	J. M. I. Saint Cyr
2-20-1837	Patrick Loughney	Patrick Loughney Sidney Hearn	John Donaghen Julia Murphy	J. M. I. Saint Cyr

3-19-1837	Philip Andrew Walter	John Walter Magdalen Gruber	Phil Andrew Smith Appolonia Minier	Bernard Schaeffer
3-19-1837	Patrick Murphy	Michael Murphy Margaret Flynn	Patrick White Catherine Welsh	J. M. I. Saint Cyr
3-28-1837	Barbara Toni	James Toni Catherine Schindler	Jacob Toni Barbara Sauter	Bernard Schaeffer
4- 9-1837	Jeremy Foran	James Foran Helena Daniel	Kelvey Salavin Mary Salavin	Bernard Schaeffer
4-20-1837	Mathilda Juneau	Solomon Juneau Josette Vieau	Andrew Vieau Rachael Lasse	Bernard Schaeffer
4-20-1837	Eugene Andrew Juneau	Solomon Juneau Josette Vieau	Lewis Franchere Mary Bourassa	Bernard Schaeffer
4-20-1837	Abraham Peter Juneau	Peter Juneau Angelica Vieau	Lewis Lafariese Angelica Remond	Bernard Schaeffer
4-20-1837	Margaret Clark	(Born amongst the Indians)	Mary Bourassa	Bernard Schaeffer
4-20-1837	Mary Hayes	Wm. Hayes Johanna Fannel	John Furlong Mary Falby	Bernard Schaeffer
4-23-1837	Helena Prindville	Maurice Prindville Catherine Morris	Eugene Slavin Marguerite Conly	Bernard Schaeffer
5- 2-1837	Francisca Raferty	Patrick Raferty Joseph Finnigan	Thomas Fox Catherine Manghan	Bernard Schaeffer
5- 2-1837	Mary Anne McDounell	Henry McDonnell Mary Stollar	Charles McDonnell	Bernard Schaeffer
5- 5-1837	Daniel Manning	Daniel Manning Honora Doran	Daniel Work Margaret Duggan	Bernard Schaeffer

DATE	PERSON BAPTIZED	PARENTS	SPONSORS	PRIEST
5- 7-1837	Mary Daley	John Daley Mary Conaty	Mary Laeser	Bernard Schaeffer
5- 7-1837	James Madden	Thomas Madden Mary Graham	James Graham Mary Anne White	Bernard Schaeffer
5- 7-1837	Catherine Slavin	John Slavin Mary Winehan	John Hurley Mary Kittow	Bernard Schaeffer
5-20-1837	Anne Ryan	John Ryan Sara Corley	Michael Flory Margaret Bartlet	Bernard Schaeffer
5-2-1837	Mary McCarty	Denis McCarty Margaret McLaughlin	Patrick Nagle Bridget Tully	T. O'Meara
6- 1-1837	Anne Maria Harny	Richard Harny Maria Walker	Brian Smith Anne Chago	Bernard Schaeffer
6- 1-1837	Margaret Duffy	James Duffy J. Winnefred	Bridget Cahill Hugh Duffy	Bernard Schaeffer
7-14-1837	Marguerite Murphy	Patrick Murphy Mary Halpin	James Carney Anne Timoney	Bernard Schaeffer
7-16-1837	Marie Clare	Michael Clare Marguerite Clare	Thomas Carroll Maria Tully	Bernard Schaeffer
7-17-1837	Dionisius Hearn	John Hearn July McCaughey	James Sorin Margaret Toomey	Bernard Schaeffer
7-24-1837	John Thomas Robe	John Robe Susan Game	Peter Peltier Marie Hard	Bernard Schaeffer

7-30-1837	Mary Jane Loppin	Richard Lappin Elleettia Strickland	William Dorsey Ann O'Meara	T. O'Meara
8- 7-1837	Robert Erwin	Wm. Erwin Bridget Power	William McDonald Bridget Mungen	T. O'Meara
8-23-1837	John Brown	Joseph Brown Mary Tieman	James Ryan Mary O'Brien	T. O'Meara
9-24-1837	Mary Ryan	Wm. Ryan Jane Pearse	Thomas Finnan Lucy Kennedy	T. O'Meara
9-25-1837	Thomas Murphy	John Murphy Harriet Day	William Curry Catherine Forest	T. O'Meara
9-30-1837	John Lenghorn	Hugh Lenghorn Mary Dentz	James Martin Jane Reed	T. O'Meara
9-30-1837	Denis Donchen	John Donchen Mary Ann Spencer	John Gerhart Anastasia Teman	T. O'Meara
9-30-1837	Louise Caroline Miller	Jacob Miller Catherine Baumgarten	Christopher Baumgarten Louise Joseph Dunne	T. O'Meara
10- 1-1837	Ann Dwyer	Cornelius Dwyer Joanna Joyce	Patrick Higgins Catherine Timoney	T. O'Meara
10-12-1837	John Murray	John J. Murray Elleanor Ryan	James Lane Honora Kinane	T. O'Meara
10-13-1837	Edward McLaughlin	Thos. McLaughlin Rosamond Benehan	Edward McLaughlin Margaret McLaughlin	T. O'Meara
10-18-1837	Esther Edge	Samuel Edge Catherine Borew	Timothy O'Meara Bridget Egan	T. O'Meara

DATE	PERSON BAPTIZED	PARENTS	SPONSORS	PRIEST
10-10-1837	John O'Connor	Thomas O'Connor Mary Hogan	Michael Halloran Mary Murphy	T. O'Meara
11- 5-1837	Ann Gaffy	Hugh Gaffy Mary Ryan	Michael Devine Mary Kieran	T. O'Meara
11-12-1837	Catherine Fitzgerald	Thos. Fitzgerald Margaret McDonald	T. B. Beaubien Susanna Beaubien	T. O'Meara
11-19-1837	Gaend Yond	John Yond Margaret Cure	T. F. Gie Josephine Salamon	T. O'Meara
11-29-1837	James Clinton	Michael Clinton Mary Sullivan	John Malady Bridget Mangan	T. O'Meara
11-30-1837	Elizabeth Shea	William Shea Elleanor Mahony	Thomas Rooch Elleanor Heavy	T. O'Meara
12- 3-1837	Charles Merrick	Lewis Merrick Mary McIntire	Peter Peltier Mary Militard	T. O'Meara
12- 3-1837	Peter Merrick	Lewis Merrick Mary McIntire	Seraphin Leonard L. Ann Poupard	T. O'Meara
12- 4-1837	Margaret Lorden	Denis Lorden Jude Bohan	Patrick Lane Mary Cooney	T. O'Meara
12-10-1837	Johanna Glavin	Thos. Glavin Mary Power	Patrick Lane Margaret Banin	T. O'Meara
12-24-1837	John McCowen	Peter McCowen Elleanor Heally	John Higgins Mary Cavanaugh	T. O'Meara

12-25-1837	Johanna Healy	Jeremiah Healy Mary Duggan	Charles Murphy Mary Rowan	T. O'Meara
12-31-1837	Thomas Carrol	Thos. Carrol Bridget Hogan	Wm. Gallaher Catherine Timony	T. O'Meara
1- 1-1838	Catherine McNight	Robert McNight Rose Traynor	Edward Murphy Noiry Doncher	T. O'Meara
1- 4-1838	John Flannery	Michael Flannery Adaline M. Sibley	Denis Murphy Jane Rowan	T. O'Meara
1- 9-1838	Michael Bannon	Patrick Bannon Bridget Haley	Alfred McTally Mary M. Taylor	T. O'Meara
1-14-1838	Thomas Jordan	John Jordan Eleanor Canty	Cornelius Wood Mary Fitzmorris	T. O'Meara
1-14-1838	James Hart	John Hart Mary Fitzmorris	James O'Brien Catherine Rowan	T. O'Meara
1-17-1838	Catherine Donnelly (From Virginia Settlement)	Andrew Donnelly Anna Short	Wm. Fannin Catherine Dunne	John F. Plunkett
1-20-1838	Peter Tyler	Laurence Martin Tyler Caroline Larsen	Michael Finigan P. O'Meara	T. O'Meara
1-20-1838	John McLaughlin	John McLaughlin Sarah Melody	James Melody Mary McLaughlin	T. O'Meara
1-26-1838	Patrick Henry Jackson	Gideon M. Jackson Bridget Matilda Gaughan	Joseph Burk Johannah Driscoll	T. O'Meara
1-30-1838	Charles May	John May Mary Neeson	Hugh Riley Rose Higgins	T. O'Meara

DATE	PERSON BAPTIZED	PARENTS	SPONSORS	PRIEST
2- 2-1838	Elizabeth Collins	Patrick Collins Catherine Beecher	James Lowry Mary Dawson	T. O'Meara
2- 4-1838	Adeline M. Sibley	David Sibley Elizabeth Hextel	Timothy O'Meara Catherine Rowan	T. O'Meara
2- 6-1838	Patrick Ween	Thomas Ween Margaret Hallan	Peter Nary Sarah McDonough	T. O'Meara
2- 6-1838	Thomas Maxwell	Thomas Maxwell Sarah McDonough	Denis Daley Margaret Fallon	T. O'Meara
2- 6-1838	Mary Ann Malloney	William Malloney Mary Tilly	Henry Michland Eleanor McClean	T. O'Meara
2- 7-1838	Bridget Furlong	Michael Furlong Mary A. Falvey	Michael Burk Margaret Kerby	T. O'Meara
2- 7-1838	Timothy Crowley	Cornelius Crowley Hanora Toomy	Timothy Crowley Catherine Crowley	T. O'Meara
2- 7-1838	Dennis Healy	Denis Healy Joannah Leahy	Denis Toomy Hanora Toomy	T. O'Meara
2-10-1838	Mary Banigan	Christopher Banigan Bridget Cahill	John O'Connor Catherine Cahill	T. O'Meara
2-18-1838	Thomas McClean	Thomas McClean Catherine Devine	Mark Smith Catherine Ready	T. O'Meara
2-19-1838	Michael Murphy	Michael Murphy Catherine McCarty	David McCarty Bridget Donavan	T. O'Meara

August 4th 1838 I the undersigned
priest baptised James son of
~~John~~ Thomas Gahan and Mary
Connolly. sponsors John Flanagan
and Bridget Mulloy. Child aged 2 mths.
T. O'Meara

September 1st 1838 baptised by the R^{ev}.
M^r D^r Bruté Francis son of John Bush
and Mary Perrotet. The sponsors were Francis
Perrotet and Agnes Berge. Child aged 3 mths.
+ Simon G. Bruté R^{ev} of
Vincennes

September 1st 1838 I baptised Adam son of Joseph
Schieinegar and Magdalena Swab, born on the 31st
of Aug^t. 1838 — ~~God~~ sponsors Adam Berg and
Elizabeth Engel — + Simon G. Bruté R^{ev} of
Vincennes

Sept 2nd 1838 I the undersigned priest
baptised Thos son of Edward Moran
Mary Gahan. The sponsors were
Mic^l White and Harorah M^c Gilacree,
Child aged 2 weeks T. O'Meara

June 15th 1858 The undersigned
pastor baptized ~~present~~ Mary daughter
of John Whistler and Esther Baillie
The sponsors were Timothy O'Meara
and J. W. Whistler. Child
aged twenty months. T. O'Meara

June 15th 1858 The undersigned
pastor baptized William son of
John Whistler and Esther Baillie
The sponsors were William Whistler
and Julia Henson. Child aged 3 1/2 years

June 17th The undersigned pastor
baptized Elizabeth, daughter of Tho:
Kelby and Eleanor Alkin. Sponsors
Thomas Melton and Annetta
Fitzpleban. Aged 2 weeks

T. O'Meara

2-18-1838	Elizabeth Lantry	Michael Lantry Elizabeth McDonough	Patrick Gilligan Sarah McBride	T. O'Meara
2-24-1838	Mary Trimble	William Trindle Honorah Mahony	Wm. Mahony Margaret Mahony	T. O'Meara
2-24-1838	Elleanor Mahony	Daniel Mahony Margaret Cronan	William Sheehan Joannah Driscoll	T. O'Meara
2-24-1838	Catherine McAllister	Daniel McAllister Catherine Higgins	John Dempsey Rose Kenny	T. O'Meara
2-26-1838	Thomas Cody	Patrick Cody Mary Horan	Andrew Barry Ellen Downey	T. O'Meara
2-25-1836	John Dwyer	Patrick Dwyer Mary Quin	John Doyle Ann Murphy	T. O'Meara
2- 7-1838	Sarah Rock	Thomas Rock Mary White	James Egan Elleanor Mahony	T. O'Meara
2-29-1838	Denis Murphy	Denis Murphy Mary Keally	David McCarty Bridget Donovan	T. O'Meara
3- 2-1838	Margaret Ferris	James Ferris Elleanor Dwyer	Owen Curly Elleanor Ferris	T. O'Meara
3- 5-1838	Julia Murphy	John Murphy Bridget Rodgers	Henry Cunningham Catherine Flynn	T. O'Meara
3- 6-1838	Mary Doolan	Maurice Doolan Mary Desmond	Jeremiah Donoghue Elleanor McCarty	T. O'Meara
3- 7-1838	Mary Elizabeth Monahan	James Monahan Elizabeth Lane	John Carroll Mary Quin	T. O'Meara

DATE	PERSON BAPTIZED	PARENTS	SPONSORS	PRIEST
3-20-1838	Mary Duggan	Thomas Duggan Jane Donnelly	Richard Lappin Ellecti Strickland	T. O'Meara
3-21-1838	Patrick Sullivan	John Sullivan Mary Hogan	Maurice Prindville Margaret Bouderin	T. O'Meara
3-24-1838	William Molden	John Molden Lena Groubre	William Lebocek Barbara Williaman	T. O'Meara
3-25-1838	Ferdinand Pogd	John Pogd Catherine Molden	Ferdinand Sebisky Lena Fisher	T. O'Meara
3-26-1838	John Herod	William Herod Catherine Sauter	John Sauter Barbara Sauter	T. O'Meara
3-26-1838	Maurice Savage	Maurice Savage Mary Walsh	James Ferris Catherine McClean	T. O'Meara
3-28-1838	Edmond Delay	Edmond Delay Bridget Cavanaugh	Philip Sheehan Margaret MacShea	T. O'Meara
3-31-1838	Elleanor Boles	Hugh Boles Bridget Dealy	John Boles Mary Higgins	T. O'Meara
3-31-1838	Mary McGovern	John McGovern Elizabeth Duffy	John Duffy Margaret McGovern	T. O'Meara
4- 1-1838	Thomas Conron	Michael Conron Bridget Lynch	Patrick Carroll Rose Carroll	T. O'Meara
4- 8-1838	Nathaniel Reed	William Reed Ann Rafferty	Patrick Crowley Ellen Duggan	T. O'Meara

4-12-1838	Mary Kelley	Daniel Kelley Catherine O'Laughlin	John Mahony Mary McDonough	T. O'Meara
4-15-1838	John Fitzgibbons	Patrick Fitzgibbons Mary Hoolahan	William Regan Jane Rohan	T. O'Meara
4-17-1838	Michael Malady	James Malady Margaret Cavanaugh	James Lackin Catherine Colkin	T. O'Meara
4-19-1838	Emma Mulferd	Edward Harris Mulferd	T. O'Meara Elleanor Ryan	T. O'Meara
4-22-1838	Michael Carrol	Owen Carrol Elizabeth Rieley	Michael Fitzsimons Catherine McCarty	T. O'Meara
4-22-1838	Edward Hughes	Edward Hughes —— Kearns	Thomas Peters Mary Berger	T. O'Meara
4-28-1838	Robert A. Kinzie Age 28 years.		T. O'Meara Rose Bailly	T. O'Meara
5- 3-1838	Mary Ann Davelin	Edward Davelin Rose McDonnell	John Davelin Ann Finnerty	T. O'Meara
5- 3-1838	Ann McLaughlin	John McLaughlin Elleanor McCurran	John Ryan Elleanor Carr	T. O'Meara
5-11-1838	Elleanor Murphy	Charles Murphy Margaret Duggan	James Lane Mary Banin	T. O'Meara
5-11-1838	Sarah Ann McGuire	James McGuire Mary McCormick	Patrick Smith Bridget Fahey	T. O'Meara
5-19-1838	Stephen Sexton	Stephen Sexton Ann Ganghan	Francis Sherman Josephine Berg	T. O'Meara

DATE	PERSON BAPTIZED	PARENTS	SPONSORS	PRIEST
5-26-1838	Hannah Dunnegan	Michael Dunnegan Elizabeth Walsh	Patrick Law Hannah Riorden	T. O'Meara
5-29-1838	Maria Lane	Cornelius Lane Bridget McCarty	Patrick Theny Catherine McCarty	T. O'Meara
6- 2-1838	Jane Callahan	John Callahan Ann Wellon	John Callahan Bridget Doyle	T. O'Meara
6- 6-1838	Eleanor Bedelia Halligan	Samuel Halligan Mary McCarty	Owen Burke Mary Burke	John F. Plunkett
6- 6-1838	James Wall	Robert Wall Catherine Crowley	Patrick Carney Bridget Higgins	T. O'Meara
6-13-1838	Elleanor Dwyer	Wm. Dwyer Mary Murphy	John Dwyer Catherine Dwyer	T. O'Meara
6-15-1838	John Whistler	John Whistler Esther Baillie	John B. Beaubien Rose Baillie	T. O'Meara
6-15-1838	Mary Whistler	John Whistler Esther Baillie	Timothy O'Meara Gwenthlean Whistler	T. O'Meara
6-15-1838	William Whistler	John Whistler Esther Baillie	William Whistler Julia Herson	T. O'Meara
6-17-1838	Elizabeth Kerby	Thos. Kerby Elleanor Alpin	Thomas Melvin Anastitia Fitzgibbon	T. O'Meara
6-17-1838	John Healy	Thomas Healy Margaret Sullivan	Thomas Lee Julia Stuart	T. O'Meara

6-18-1838	Margaret Tierney	Patrick Tierney Mary Kelly	James Lane Bridget Barkley	T. O'Meara
6-23-1838	Catherine Reedy	Hugh Reedy Rose Higgins	Patrick Egan Bridget Fahey	T. O'Meara
6-24-1838	Catherine Carroll	Edward Carroll Christy McDonald	John Breen Mary McDonough	T. O'Meara
6-24-1838	John Walsh	Patrick Walsh Elizabeth Coreoran	Patrick Conlan Bridget Coreoran	T. O'Meara
6-24-1838	Elleanor Cunningham	Henry Cunningham Ann Finnerty	Edward Gibbons Ann Flynn	T. O'Meara
6-25-1838	Susanna Drum	Redmond Drum Ann McTague	John McGork Margaret Tehan	T. O'Meara
7- 1-1838	Bridget Joyce	Patrick Joyce Maria Coreoran	Michael King Bridget Jordan	T. O'Meara
7- 1-1838	Elizabeth Heavy	Edward Heavy Elleanor Burk	James Lane Mary Dawson	T. O'Meara
7- 2-1838	William McCanna	Patrick McCanna Bridget Duffy	Patrick Gallagher Rose Walsh	T. O'Meara
7- 2-1838	Henry Duffy	John Duffy Margaret Walsh	Henry Walsh Ann Morris	T. O'Meara
7- 8-1838	Martin Bulger	Patrick Bulger Anty Murphy	Patrick Fitzgerald Hannah Carr	T. O'Meara
7- 8-1838	Richard Fitzgerald	Terence Fitzgerald Honora Hughes	Charles Tully Sarah Carlin	T. O'Meara

DATE	PERSON BAPTIZED	PARENTS	SPONSORS	PRIEST
7- 8-1838	Elleanor Neagle	Michael Neagle Johannah Vaughn	Daniel Vaughan Jane Carrigan	T. O'Meara
7- 9-1838	Elleanor Maria Leahy	Silveth Leahy Elleanor Kelly	Peter Tyler Mary Murphy	T. O'Meara
7-10-1838	John McConnell	Antony McConnell Mary Ryan	T. O'Meara Mary Sayers	T. O'Meara
7-11-1838	Mary Jane Cash	Stephen Cash Elleanor Grace	Michael O'Keefe Ann Leery	T. O'Meara
7-12-1838	Catherine Young	Hugh Young Catherine Herly	John Kennedy Bridget Mahon	T. O'Meara
7-12-1838	Mathew Scanlon	Michael Scanlon Margaret M. Annestray	John Byrnes Catherine Byrnes	T. O'Meara
7-14-1838	Andre Shore	Andre Shore Catherine J.	Morty Miller Magdalena Miller	T. O'Meara
7-23-1838	Catherine Deelenty	Michael Deelenty Elleanor Armstrong	Michael McGuire Elleanor Ryan	T. O'Meara
7-23-1838	James Fagan	James Fagan Catherine Murry	James Bolan Catherine Walsh	T. O'Meara
7-30-1838	Cornelius Wren	Jeremiah Wren Hannah Rierden	Michael O'Brien Bridget Kerby	T. O'Meara
8- 5-1838	James Ganghan	Thomas Gaughan Mary Connolly	John Flanigan Bridget Mulloy	T. O'Meara

9-1-1838	Francis Bush	John Bush Mary Periolat	Francis Periolet Agnes Berg	Simon G. Bruté Bishop of Vincennes
9-1-1838	Adam Scheinegar	Joseph Scheinegar Magdalen Swab	Adam Berg Elizabeth Engel	Simon G. Bruté Bishop of Vincennes
9-2-1838	Thomas Horan	Edward Horan Mary Gahan	Mich. White Hanora McGillicuddy	T. O'Meara
9-2-1838	Mich. Meagher	James Meagher Mary Boyle	John Boland Sarah Ryan	T. O'Meara
9-2-1838	Thomas McQuade	Mutrough McQuade Ann McQuade	Jeremiah Healy Bridget Fitzmorris	T. O'Meara
9-2-1838	Elleanor Sullivan	Owen Sullivan —— Morin	John Keenan Elleanor McCarty	T. O'Meara
9-2-1838	Gwenthlean Harriet Kinzie	Robert Kinzie G. Harriet Whistler	T. O'Meara Listy Hotchkiss	Rt. Rev. Dr. Bruté
9-2-1838	Margaret Gahan	Thos. Gahan Margaret Beglan	Owen McMannis Margaret Timoney	Rt. Rev. Dr. Bruté
9-3-1838	Alexander Miller	Daniel Miller Caroline Downie	Michael Alexander Jelet Catherine Bomgarton	T. O'Meara
9-4-1838	Edward Healy	Robert Healy Ann Wallace	Thomas Masterson Mary Quin	T. O'Meara
9-5-1838	John Jordan	Richard Jordan Dolly Hickey	Patrick CeCarty Mary Jordan	T. O'Meara
9-9-1838	Mary Harkin	William Harkin Catherine McCauley	Francis H. Lawless Catherine Dawson	T. O'Meara

DATE	PERSON BAPTIZED	PARENTS	SPONSORS	PRIEST
9-16-1838	Elleanor Redden	Edward Redden Bridget Garity	John C. Lawrence Catherine McCarty	T. O'Meara
9-16-1838	Susan J. Beaubien	Medore Meaubien Maria E. Byer	T. O'Meara Monica Beaubien	T. O'Meara
9-22-1838	William Collins	John Collins Margaret Bondrin	John Thornton Mary Thornton	T. O'Meara
9-22-1838	John Conlan	Patrick Conlan Mary O'Dowd	Patrick Kelly Mary Flaherty	T. O'Meara
9-22-1838	John Beauvel	John Beauvel Barbara Moldre	John Moldre Anna Long	T. O'Meara
9-22-1838	Thomas White	Thos. White Bridget Melody	Thomas Melody Mary Cowen	T. O'Meara
9-22-1838	Charles Muldery	John Muldery Ann Clappy	Edward Horn Mary Gaunan	T. O'Meara
9-22-1838	John Bays	Patrick Bays Julian Bergen	Thomas Keating Alice Larkin	T. O'Meara
9-25-1838	Michael Harney	John Harney Mary Lonergan	Terry O'Meara Bridget McGrath	T. O'Meara
9-26-1838	Michael King	James King Margaret McCombs	William Morgan Hanora Coreoran	T. O'Meara
9-30-1838	Elleanor Hyde	Patrick Hyde Margaret Farrell	John Higgins Ann Kelley	T. O'Meara



Chapman
H. W. & Co
G

Le 4^e L^e Du Mai mil huit cent & trois H^e Loupigny
au Rept^e George Beaubien fils D^e Joseph Beaubien
et D^e Monique Madrien né le 19 Août 1832
p^rvenue a lui Joseph Beaubien fils D^e Joseph Rept^e
marier Beaubien. Née Du fils D^e Loupigny
H^e B^e J^eaint Oge
p^rêtre

2

29 29

On the 26th of May Eighteen hundred Thirteen
The undersigned, Professor Joseph Son of Michel
May and of Marguerite Holard, ^{at Paris the 26th} ~~about Eighteen~~
^{and 1897} sponsors were Joseph Lafranchise and Arsene
Beaubien. J. M. Saint Cyr,

11. 9

Le 17 juing 1842 ont été présents, M^{rs} Le Cuffignat
 et Sophie Augustin Potier fils de Jean Potier et de
 Victoria Madras M^{rs} Le M^{rs} de 1842 Corronville
 Augustin Bonnet Morvan Rouquet Madras
 J. M^{rs} Saint
 F. M^{rs} Saint

9. *illegible*

3

i am - i am -

On the 1st - an English husband and the wife
of the undersigned - Captain - Carolina Gough

Chicago
Mary Anne
McDonnell.

On the second of May 1837 I the undersigned baptised Mary Anne, seven months old. Henry McDonnell & Mary Moller's Daughter her sponsors were Charles McDonnell;

Schaeffer
Pastor

Mary
Duley

In the seventh of May 1837 I the undersigned baptised Mary six weeks old of John Duley and Mary Kinsty Godmother was Mary Lacer

Schaeffer
Pastor

James
~~Gray~~
Madden

On the seventh of May 1837 I the undersigned baptised James eleven days old of Thomas Madden and Mary Grayham his sponsors were James Grayham and Mary Anne White

Schaeffer
Pastor

Catharine
Salavin

On the seventh of May 1837 I the undersigned baptised Catharine thirteen days old of John Salavin and Mary Kimmon - her sponsors were John Hurley and Mary Kitton

Schaeffer
Pastor

9-30-1838	Mary Ann Hogan	John Hogan Elizabeth Missaden	Robert Slattery Mary Ann Chapman	T. O'Meara
10- 3-1838	Bridget Dalton	Edward Dalton Mary Farrell	Thomas Brennan Hanora Fenton	T. O'Meara
10- 3-1838	Rose Brennan	Thos. Brennan Margaret Donohoe	John Connolly Eliza Connolly	T. O'Meara
10- 3-1838	Margaret Lumbard	Laurence Lumbard Catherine Hennerty	Thomas Havey Mary Phelan	T. O'Meara
10- 4-1838	Catherine Smith	Patrick Smith Rose Carret	Patrick Cashen Janet Cavanagh	T. O'Meara
10- 4-1838	Elizabeth McDermott	James McDermott Ann Hughes	Michael McDermott Ann Malony	T. O'Meara
10- 4-1838	Ann Davelin	Michael Davelin Ann Fegan	Patrick Brennan	T. O'Meara
10- 4-1838	Harriet Murphy	John Murphy Harriet F. Hay	—— McDonald Mary McIntire	T. O'Meara
10- 5-1838	Margaret Koffe	James Koffe Mary Shlaughnessy	James Lane Mary Savage	T. O'Meara
10- 7-1838	Mary McGuire	Michael McGuire Bridget Hartney	Patrick Higgins Mary Rowan	T. O'Meara
10- 7-1838	Anne Carrigan	Owen Carrigan Mary McCarty	Patrick Byrns Jane Carrigan	T. O'Meara
10- 7-1838	Sarah Ann McNamara	James McNamara Catherine Cahil	John Sweeney Bridget Hartney	T. O'Meara

DATE	PERSON BAPTIZED	PARENTS	SPONSORS	PRIEST
10- 7-1838	Catherine McNamara	James McNamara Catherine Cahil	William McCarty Elizabeth	T. O'Meara
10- 9-1838	James Killalea	John Killalea Bridget Keeley	Michael Reilly Jane Costello	T. O'Meara
10-11-1838	James Murphy	Dennis Murphy Mary Keally	Daniel Gaughan Mary Higgins	T. O'Meara
10-14-1838	John Gleason	Edward Gleason Honarah Gleason	Comelius Dwyer Mary Quin	T. O'Meara
10-16-1838	Julia Connel	Denis Connel Catherine Keilleher	Laurence Sullivan Bridget Splane	T. O'Meara
10-21-1838	Michael Cure	Michael Cure Barbara Goodman	Michael Cure Mary Sopse	J. Benoist
11- 2-1838	Edward Conoway	Michael Conoway Ann O'Neil	John Callen Catherine Stanton	T. O'Meara
11- 4-1838	George H. Brown	George Brown Sarah Smith	George C. Collins Louisa Taylor	T. O'Meara
11- 4-1838	Elleanor O'Hearn	James O'Hearn Mary Flynn	Owen O'Neil Bridget Duffy	T. O'Meara
12-10-1838	John Short	Francis Short Catherine Donnelly	Patrick Murphy Elinor Foley	John F. Plunkett
11-10-1838	Catherine Donnelly	Andrew Donnelly Ann Short	Wm. Fanning Catherine Dunne	John F. Plunkett

11-10-1838	Elinor Bedelia Halligan	Samuel Halligan Mary McCarty	Owen Burke Mary Burke	John F. Plunkett
12-10-1838	Abigail Burke	Owen Burke Mary Glass (The four above are from the Virginia Settlement).	Patrick McCabe Mary Halligan	John F. Plunkett
4-27-1839	Catherine Murry	Michael Murry Mary French	John French Ann Sinnot	T. O'Meara
4-27-1839	John Wilkinson	George Wilkinson Ann Kirkwood	Owen Sullivan Ann Shaw	T. O'Meara
4-27-1839	Julia Beaubien Woodville	—— Woodville Susanna Beaubien	Horace E. Taylor Catherine Byrne	T. O'Meara
5- 9-1839	John McCanna	Bernard McCanna Catherine Byrns	John Healy Margaret McNevin	T. O'Meara
5-10-1839	Catherine Fogarty	Edward Fogarty Catherine Armstrong	Joseph Haslet Maria Dorean	T. O'Meara
5-14-1839	Henry Meyrose	Henry Meyrose Agnes Burger	Henry Burger Mary Sonderson	T. O'Meara
5-16-1839	James O'Brien	Daniel O'Brien Mary Kelley	Michael Kelly Rosanna Kenney	T. O'Meara
5-19-1839	Sarah Keogh	Peter R. Keough Sarah Saul	William Laughlin Mary Coen	T. O'Meara
5-26-1839	Elleanor Shea	Wm. Shea Elleanor Mahony	John Donnolan Julia Lally	T. O'Meara

DATE	PERSON BAPTIZED	PARENTS	SPONSORS	PRIEST
6- 2-1839	Jeremiah McCarty	Timothy McCarty Mary Murry	John Dedy Hanorah Cassidy	T. O'Meara
6- 9-1839	James Henry	Patrick Baxter Mary Soyer	John Ryan Catherine White	T. O'Meara
6-12-1839	Mary E. Murry	John Murry Mary Brennan	Timothy O'Meara Margaret Timoney	T. O'Meara
6-13-1839	Winifred Battle	John Battle Alice Doyle	James Carney Alice Dwyer	T. O'Meara
6-16-1839	John Carney	John Carney Mary Linehan	James Leonard Bridget Flynn	T. O'Meara
6-16-1839	Rose Andros	Conlan Andros Delaide Bouchard	Brien Coughlin Mary Hartigan	T. O'Meara
6-16-1839	Catherine McCarty	Wm. McCarty Elizabeth Hanlon	Andrew McCarty Catherine Noonan	T. O'Meara
6-17-1839	John Ryan	John Ryan Jane Byrns	Henry Cunningham Ann Flynn	T. O'Meara
6-25-1839	Elizabeth Beaubien	Mark Beaubien Monica Nadeau	T. O'Meara Julia Lafromboise	T. O'Meara
7- 7-1839	Thomas James Ryan	Tom Ryan Sarah Carlan	James Maher Ann Begly	T. O'Meara
7- 1-1839	Catherine O'Connor	Thos. O'Connor Mary Hogan	Jeremiah Connor Mary Holland	T. O'Meara

7-21-1839	Paul Masey	Bernard Masey Josephine Bey	Joseph Urtman Mary Stoker	T. O'Meara
7-21-1839	Margaret Ivens	Denis Ivens Catherine Trumble	John Golden Eleanore Trumble	T. O'Meara
7-25-1839	Catherine Lane	James Lane Mary Higgins	William Gallagher Bridget Bartley	T. O'Meara
7-31-1839	Jane Patwell	Thomas Patwell Anna Montgomery	Thomas Little Catherine Fogerty	T. O'Meara
8- 8-1839	Mary A. Crowley	P. Crowley Ellen Duggan	Michael Murphy Mary Duggan	T. O'Meara
8-16-1839	Bernard Malser	Louis Malser Mary Beamer	Bernard Miller Elizabeth Burk	T. O'Meara
8-19-1839	Mary Carney	James Carney Ann Timoney	John Dempsey Ann Begley	T. O'Meara
8-30-1839	Margaret Dwyer	Cornelius Dwyer Hanorah Joyce	John Murry Ann Donnolly	T. O'Meara
9- 1-1839	James McGovern	John McGovern Elizabeth Duffy	Henry Walsh Margaret McGovern	T. O'Meara
9-15-1839	Nicola Murry	John Murry Alice Connor	John Wren Jane Sinott	T. O'Meara
9-15-1839	Nicholas Clifford	Thomas Clifford Mary Campion	Timothy O'Meara Mary Dawson	T. O'Meara
9-16-1839	James Graham	Hugh Graham Bridget Donnelly	John Walsh Catherine Drew	T. O'Meara

DATE	PERSON BAPTIZED	PARENTS	SPONSORS	PRIEST
9-22-1839	Gana Fitzpatrick	John Fitzpatrick Ann McGrath	Thomas McCleud Catherine Devine	T. O'Meara
9-22-1839	Catherine Dalton	Michael Dalton Bridget Buckley	James Simmons Eleanor Powers	T. O'Meara
9-24-1839	John Mattie	Joseph Mattie Mary A. Astell	Peter Rice Catherine Chandler	T. O'Meara
9-29-1839	William Carty	Andrew Carty Catherine Noonan	William McCarty Elizabeth Hanlon	T. O'Meara
9-29-1839	Timothy Bennet	James Bennet Catherine Collins	Martin Russell Catherine O'Brien	T. O'Meara
10- 6-1839	James Lappin	Richard Lappin Electi Strickland	John Fitzpatrick Christiana Tierney	T. O'Meara
10-11-1839	John Murphy	John Murphy Bridget Rogers	Edward Gibbons Margaret Feeney	T. O'Meara
10-13-1839	Catherine Gable	Peter Gable Maria Maloney	Fernandis Lebuque Catherine Malta	T. O'Meara
10-16-1839	Martin Shenagre	Joseph Shenagre Catherine Shaub	Martin Shelle Catherine Berge	T. O'Meara

NOTE—It is morally certain that we have misconceived many of these names. The difficulty of a correct rendering may be judged from the entry "Hiru" found on the record. We have rendered it Hearn, thinking the writer meant to write "Hirn."

There are many names amongst the foregoing that are very familiar in Chicago and Illinois. Everybody knows of the very early family of Beaubiens, and almost everybody gives the pioneer of that family, Jean Baptist Beaubien, the credit of being virtually the first substantial permanent resident of Chicago. It is certain that he was here as early as 1805, and it is known certainly that he lived here from 1817 until his death.³ His brother Mark came later, but must also be considered amongst the founders of Chicago, and for many years one of its most substantial citizens.⁴

The name of Laframboise also is familiar, and has been borne by worthy people from the earliest inhabitants of that name to the present time.⁵

The appearance of the name Kinzie in these records is a surprise to some, and when we note that the name of Robert A. Kinzie appears on the baptismal record under the date of April 23, 1838, with the notation that the baptized was 28 years of age, it sets us thinking. Upon diligent search it will be revealed that the said Robert A. Kinzie was married back in 1834⁶ to the beautiful Gwenthlean Whistler, one of the most charming and cultured of the early maids and matrons of Chicago.

Robert was born in Chicago on February 8, 1810, and is said to have retained a recollection of the Fort Dearborn Massacre, although he was only two and one-half years old when it occurred. When nine years old he is said to have made a trip to St. Louis with his father. He was sent to Detroit to attend school, and in reaching Detroit went by way of the Lakes, but returned on horseback. In 1825 he went to work in the fur trade at Prairie du Chien. Here he remained two years, and returning to Chicago in 1827, soon went to Detroit. In 1829 he joined his brother John at Fort Winnebago, and became sutler to the Fort. He was back in Chicago in 1831 and in 1832 built a frame store, the first frame store in Chicago, on the west side. All prior structures were of logs.

³ Franck G. Beaubien's account of *The Beaubiens in Illinois* in the July, 1919 and January, 1920 numbers of the ILLINOIS CATHOLIC HISTORICAL REVIEW is the best that has been given of this distinguished family.

⁴ Mark undoubtedly took the lead in helping to secure the Priest and establish the first Church.

⁵ There are the names of three families of this unusual name in the Chicago telephone directory. Some of them are unable to tell me just how they are related to the pioneers of that name.

⁶ See, Note 11.

About this time, although we have found no record of the marriage, Robert married Gwenthlean Whistler, the daughter of Major William Whistler, who, as has been stated, was in command of Fort Dearborn, and who was a Lieutenant in his father's force when his father, Captain John Whistler, in 1803, first came to Chicago and erected Fort Dearborn.

In 1835 Robert Kinzie became a member of the firm of Kinzie, Davis & Hyde, Hardware Dealers. In 1840 he moved to a farm at Walnut Grove, Illinois, and remained three years. In 1845 he was at Des Moines, Iowa, and from thence went beyond the Missouri River in Kansas to trade with the Indians.

In May, 1861, he was appointed paymaster in the army, with the rank of Major, and remained in the service until the time of his death. From 1861 to 1864, during the war of the Rebellion, he was in Washington, D. C. From 1864 to 1868 he was in New Mexico, and after that was in Chicago.⁷

Although a man of apparently excellent health he died suddenly at his residence on 35th Street, Chicago, on Saturday afternoon, December 13, 1873.

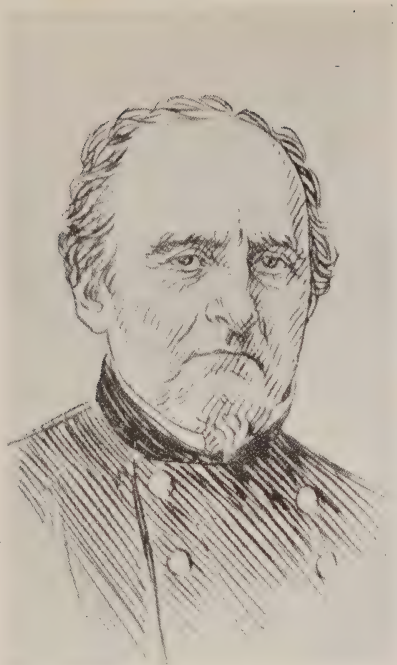
The funeral services were conducted by Rev. Patrick W. Riordan at St. James Catholic Church.⁸

A little incident in the life of Major Kinzie, related rather incidentally, has to do with one of the first fires that ever occurred in Chicago. Shortly prior to the Black Hawk War a large number of Pottawatomi Indians had been drawn to Chicago for the annual payment, and upon receiving their annuity all of the Indians departed, except a number of Chief Big Foot's Band, who then lived where Lake Geneva now stands. On the night following the payment there was a violent storm, and the part of old Fort Dearborn, which was then occupied by the garrison, known as the Barracks, was struck by lightning, and destroyed, together with the storehouse and a portion of the guard house.

The alarm of fire soon roused the settlers, and men and women to the number of forty, came to the scene of the fire. It was seen that the barracks and store house could not be saved, and so all efforts were directed to saving the remaining buildings. In the emergency Robert Kinzie, wrapped in a wet blanket, mounted to the roof of the guard house, which already on fire, while the others formed a line to the river, along which water was passed to him in buckets and

⁷ Hurlbut, *Chicago Antiquities*, consult index.

⁸ *Ibid.*



CHICAGO'S EARLIEST FAMILIES UNITED.

Above—Major William Whistler and wife. Below—Major Robert A. Kinzie and Wife. Mrs. Kinzie was the Daughter of Major Whistler and Wife.
Robert A. Kinzie was the son of John Kinzie.

other available utensils. Despite his burns and the danger he ran, Kinzie maintained his position until about dawn, when the fire was brought under control.⁹

Gwenthlean Whistler Kinzie was born in 1818, and was married to Robert A. Kinzie, in 1834. This charming woman was still living and residing in Chicago when Joseph Kirkland wrote his short history of Chicago under the title "The Story of Chicago," published in 1892. The author states that she was consulted with reference to the narrative of the Whistler family, and in a footnote states that upon mentioning her name to Judge John D. Caton, who was also still living at the time, Judge Caton said: "Yes, I remember the marriage, and that the bride was one of the most beautiful women you can imagine. I have never seen her since that time. Ladies were not plentiful in this part of the world then, and we were not over particular about looks, but Gwenthlean Whistler Kinzie would be noted for beauty anywhere at any time." The author in his note continues: "And on looking at the lady herself one can well believe all that can be said in praise of her charms in her girlish years—sixteen when she was married."¹⁰

Mr. Kirkland in his story of Chicago has this to say about the Kinzie Whistler wedding:

It was in 1834 that a marriage took place, memorable in several ways. It joined together the two historic races, Kinzies and Whistlers. Robert Allen Kinzie married Gwenthlean Whistler, grand-daughter of the builder and first commandant of the first fort, and daughter of one of the last commandants of the second. The wedding took place in the fort, and was, of course followed by a dance. The beauty of the bride has already been spoken of, and the interesting fact that she today is in Chicago, in full virgor of her faculties, as are also two at least of her early contemporaries, Judge and Mrs. Caton, whose latest portraits are kindly placed at the disposal of this "Story," which would scarcely be complete without them. In vain do we try to get the bill of fare of the wedding feast. Of ice-cream and oysters there were surely none. Home-made confectionery, cakes, pies, sweetmeats, perhaps a few precious Eastern apples, cold meats, poultry and game, and such convivial liquids as the garrison could furnish—this was probably all that the union of all the housewifely forces could provide, and good and ample it was, and laughter."¹¹

Mrs. Gwenthlean Whistler Kinzie was a devout Catholic all her life. Throughout her residence in Chicago she was active in all the progressive and humanitarian movements of the parishes in which she lived and in a larger way assisted with all church work in the

⁹ *Ibid.*

¹⁰ Kirkland, *Story of Chicago*, p. 51.

¹¹ *Ibid.*, pp. 137-8.

city. She has to her credit several liberal donations of property and funds for Catholic churches and other Catholic institutions. It should be said that her distinguished husband was equally zealous in the Catholic cause and that all the children were reared Catholics.

Mrs. Kinzie died near the end of the nineteenth or the beginning of the twentieth century—of the exact date we are not at present informed. She was buried from St. James' Church as was her husband and laid to rest in Graceland Cemetery in the Kinzie family burial ground.

Farther down we come across quite a list of Whistlers. On July 15, 1838, John, Mary and William Whistler were baptized by Father Timothy O'Meara. They were, according to the record, the children of John Whistler and Esther Baillie Whistler. John Whistler was the son of Major Whistler, in command of Fort Dearborn at that time, and the grandson of Captain John Whistler, the founder and father of Chicago. The sponsors for John Whistler were John E. Beaubien and Rose Baillie. The sponsors for Mary Whistler were Father Timothy O'Meara and Gwenthlean Whistler, while those for William Whistler were William Whistler and Julia Herson.

Yet other names on the record deserve more attention than they may be given here. John McGovern's name appears for the first time on the parish records of Chicago as of March 31, 1838. It was the occasion of the baptism of Mary McGovern, and John McGovern and Elizabeth Duffy are recorded as parents, while John Duffy and Margaret McGovern were the sponsors.

The name of McGovern was from this time on a familiar one in Catholic records and circles of Chicago. This pious layman was the willing and able assistant of every bishop and priest who needed lay help during his lifetime. Moreover, he was the father of one of the most distinguished clergymen of the Chicago diocese, the Rev. James J. McGovern, D. D. Worthy representatives of his family still survive in his two daughters, Mrs. Anna E. Young of Rogers Park, and Mrs. Margaret Walsh of Hyde Park, and their accomplished children.¹²

The McGoverns through marriage became united to another worthy Catholic family, whose names appear on these records. One of John McGovern's daughters, Margaret, a sister of Father McGovern, married John L. Walsh, the son of Patrick Walsh. Patrick Walsh was the son of Michael Walsh or Welch, who had been written down in

¹² The name of McGovern has undergone some changes. It is variously spelled in the records as McGauren, McGouvren and McGovern.

history as the first Irishman of Chicago. This baptismal record shows that John Walsh was baptized on June 24, 1838; that Patrick Walsh and Elizabeth Coreoran were his parents, and that Patrick Conlon and Bridget Coreoran were sponsors, and Father O'Meara administered the sacrament.¹³ Michael Walsh, the grandfather of the baptized infant, was a United States soldier or sailor, and after his discharge bought 160 acres of land situated along the south branch of the Chicago river. He enlisted in the Blackhawk War, and was probably killed in that war, as no subsequent trace can be found of him. Patrick, as stated, was the son of Michael Walsh and became owner of the land purchased by Michael, known as Walsh's woods. In turn the property came to the two sons of Patrick, John L., and Hugh. Hugh died before reaching fifty years of age, unmarried. John L. married Margaret McGovern. John L. Walsh died on March 23, 1890, but his widow is still living in Chicago with her daughter, Mrs. Margaret Kidder, and a son and granddaughter.

It is most interesting to trace these worthy pioneers through their descendants, and especially through those that have reflected credit upon their ancestors, having remained true to the faith of their fathers, and to the best interests and traditions of their land.

Another interesting name found on these early records is Sauter. The first members of the Sauter family to reach Chicago came in 1835. Two or three members of the family who first came became associated in business with the pioneer Kinzie family. The patriarch of the family, Elogys Sauter, came to Chicago in 1837, accompanied by his wife, whose maiden name was Beck, and several sons and daughters.

Of the sons and daughters who survived to manhood and womanhood and lived in Chicago may be named Charles, Vincent, and Jacob, sons, and Barbara, Catherine, Victoria and Dominica, daughters. The son Jacob remained in Chicago until his death, and was the father of Charles Jacob Sauter, still living in Chicago, and still quite prominent amongst a large circle of friends and acquaintances. Charles Sauter is the father of Louis Edward, Frank, and Frederick Sauter, and Mrs. Mary Louise Westrich and Mrs. Clara Alice Finn.

Louis Edward Sauter is a prominent lawyer well known in Catholic circles, and was State Deputy of the Knights of Columbus in 1906 and 1907.

The first appearance of the name Sauter on the parish records of St. Mary's is the baptism of John Herod, on March 26, 1838. The

¹³ This family was called variously, "Welsh" and "Walsh."

parents of the child were William Herod and Catherine Sauter, while the sponsors were John Sauter and Barbara Sauter, with Father O'Meara as officiating clergyman. We next find the Sauters getting married at a rather wholesale rate. On August 4, 1838 Father O'Meara had a big double wedding, the principals in which were Joseph Claus and Barbara Sauter and Andrew Schaller and Victoria Sauter. Andrew Schaller and Victoria Sauter did the honors as best man and bridesmaid for the first couple, and in turn Joseph Claus and Barbara Sauter did the honors for the second couple.

The Sauter family would be a delight to the genealogist. In tracing the root and branches of the family tree he would encounter titles and distinctions and coat-of-arms; would find the sturdy old pioneer of the family leaving his native land for the greater liberty to be enjoyed in a new and strange world. As he followed the progeny he would find good soldiers fighting for the Union—none better than the respected septuagenarian, Charles Jacob Sauter, still living in Chicago and in like manner he would find others gracing the professions, in general true to their rearing and valuable and respected citizens of their several communities.

A long list of Irish names will be found, sufficient to furnish the oldest settlers topics of interest, conversation and investigation for many moons.

(To be continued)

JOSEPH J. THOMPSON.

Chicago.

PETER REINBERG

A distinguished Catholic in the person of Peter Reinberg, at the time of his death President of the Board of Commissioners of Cook County, is added to the Bead Roll of the ILLINOIS CATHOLIC HISTORICAL SOCIETY.

The most satisfactory expression of appreciation of the deceased which has come to our attention is contained in a memorial address delivered by Mr. Charles H. Wacker at a meeting held to honor the memory of Mr. Reinberg on Thursday, March 10, 1921.

Mr. Wacker spoke as follows:

Mr. Reinberg was a Chicago product. He was born March 5, 1858, sixty-three years ago, in the town of Lake View on the corner of Robey Street and Balmoral Avenue, now a part of the City of Chicago.

He was an ideal citizen and a thoroughly well rounded character. All exalted characters must be well rounded, men who are developed on all sides of their character, physical, mental, moral and spiritual.

As a business man his ability was shown in his career as a florist. He was a pioneer in that line and had been given the title of the "Rose and Carnation King." At the time of his death his green-houses covered an area of twenty-five acres.

Although a successful business man, he was a practical idealist with a keen sense of the beautiful in nature.

All—rich and poor—looked upon him as an able man; as one above reproach in public life; as an exemplary citizen; and as a charitable, big-hearted, public-spirited man, broad and big enough for all regardless of color or creed.

He enjoyed the confidence and good will of everyone, and his exceptional qualities of mind and heart were fully appreciated by his fellow-citizens.

He will be remembered as a true, loyal friend, hospitable, kind and generous; as the exemplary head of his family and as a citizen of the highest type—a man of sterling qualities who well performed all the duties which as a citizen he owed the community in which he lived.

A striking example of the confidence the voters of Chicago had in him is shown by his election four times as Alderman of the 26th Ward; twice without opposition, despite the fact that that is a strong Republican ward.

He served as president of the County Board and Forest Preserve District for six years, and as president of the Board of Education for two years.

Numerous examples could be cited to show that he was courageous and fearless, and that he always put the public good above individual gain or political prestige.

Peter Reinberg died happy and contented. In a letter to a friend written but a few days before his death he said, "I am well and happy and in looking out of the window I am enjoying the birds flitting about. Even a political enemy passed me today and smiled."

It was one of his outstanding characteristics that he never carried grudge.

The outpouring of people from every walk in life who paid him the tribute of affection is conclusive evidence of the place he held in the hearts of his fellow-citizens. His death was a great loss, not only to his family and a host of friends, but also to the City and County.

He was a devout Christian gentleman, faithful and devoted to his parish. Never did he fail to attend church on Sunday mornings nor during the season to visit with the children, whom he came to call "his children," in the forest preserves,—little ones sojourning at the fresh air camp which bears his name.

The pictures in the annual Forest Preserve and Charity Service reports are impressive, nay inspirational, and teach a wholesome lesson. They show Mr. Reinberg surrounded by a lot of laughing little tots grateful for the generous gifts of candies and dainties he was always sure to bring. Instinctively these children knew that Mr. Reinberg was their friend and the pictures show his face beaming with joy and love as he played and romped with them.

He had hobbies, but the predominating ones were centered in the love of children and a compassionate and tender feeling for the down-and-out.

It was inspiring to discuss with him the Oak Forest Institutions, the County Hospital, the Forest Preserves and the Zoological Garden. His heart and soul were wrapped up in the humanitarian activities of the County Board.

His last accomplishment was the creation of a Zoological Board ready to undertake making the Chicago Zoological Garden one of the finest in the world.

As time goes on our people will realize more and more the value of increased health and happiness to the millions that have already visited the Forest Preserves and the millions upon millions that will

continue to enjoy the healthgiving and elevating pleasures of these great country playgrounds.

The Forest Preserve system when completed will have no equal in the world and will forever stand out as a monument to the men who have conducted its affairs in a manner which has met with universal commendation.

The history of Chicago abounds in periods of great accomplishment.

In the short span of approximately eighty-five years, Chicago has grown from a village to a city of nearly three million people. During this period there have been a number of outstanding epochs.

In the early '60's, the city was raised fourteen feet for drainage purposes, a tremendous undertaking for the time.

Then in 1869 our splendid system of parks and boulevards was established.

Next came the rebuilding of the city after the destructive fire of 1871.

Following that occurred the never-surpassed World's Fair of 1893.

1900 witnessed the opening of the drainage canal.

In 1909 the Commercial Club of Chicago presented to the city the Chicago Plan replete with commercial and humanitarian suggestions for the public good. This resulted in the creation of the Chicago Plan Commission by the City Council.

The last great epoch in Chicago's history was the creation by the State Legislature of the Forest Preserve District of Cook County, with which our friend will always be associated as the first president and in reality the founder.

Chicago has risen to every emergency. Whenever needed, men of the hour were not wanting,—men like Peter Reinberg—men of vision and foresight—stalwart men, who recognized the potentialities of and had implicit confidence in the future of their city. Such men feared no obstacles and aroused the civic patriotism that put "I Will" upon the shield of Chicago.

Peter Reinberg did not live in vain. He set an example well worth emulating and it may truly be said of him "the world is better for his having lived in it."

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Illinois Catholic Historical Review

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EDITORIAL COMMENT

Conclusion of Volume Three. With this, April, 1921 number we conclude the third volume of the ILLINOIS CATHOLIC HISTORICAL REVIEW. The ILLINOIS CATHOLIC HISTORICAL SOCIETY was organized on February 28, 1918, in the very midst of the World War. The pendency of the war added difficulties usual to the establishment of a new institution in a community generally assumed to be already over-crowded, nor have general conditions bearing upon such an undertaking improved very materially to the present. Although two years distant from the end of actual fighting, we are still influenced by the results of the war. These results have naturally had an influence upon the finances of all enterprises, and especially upon those that are more or less of a cultural nature and not strictly within the domain of necessities. One drive succeeding another, prosecuted for urgent needs, has deterred many who under other conditions

would have given liberal support to such an undertaking, from enthusiastic co-operation. We feel, however, under all the circumstances, that we have been fortunate in being able to launch this enterprise and to maintain it with a substantial degree of success. Looking back over the three years of endeavor and glancing at the accomplishments of the Society, as best exemplified in the three substantial volumes which have become the inheritance of the generations to come, every member of the Society will, we are sure, experience a pleasurable sensation that he or she played some part in achieving the result. That our work is appreciated by the public is evidenced especially by the frequent inquiries received from librarians expressing sometimes an uneasiness in connection with the late delivery of the magazine. Interest in such quarters is especially gratifying, since, aside from the actual individual distribution of the REVIEW, the library and reading room are our special objects of conquest. Were we permitted as a reward for striving faithfully to have granted three requests, one for each year of the life of the REVIEW, they would in their order run something like this: 1st: a large, new life membership; 2nd, a wide individual distribution of the ILLINOIS CATHOLIC HISTORICAL REVIEW, and 3rd, a place for the REVIEW on the table of every library and reading room, especially those in the Mississippi Valley. Every reader can help to realize these wishes.

To Get a Hearing.—A recent writer, well qualified to speak upon the subject, has talked pointedly on the subject of history writing. These lines quoted from a very extensive six volume work recently issued under the name of "Beacon Lights of History" are interesting:

"A great history must have other merits besides accuracy, antiquarian research, and presentation of authorities and notes. It must be a work of art; and art has reference to style and language, to grouping of details and richness of illustration, to eloquence and poetry and beauty. A dry history, however learned, will never be read; it will only be consulted, like a law-book, or Mosheims 'Commentaries'. We require life in history, and it is for their vividness that the writings of Livy and Tacitus will be perpetuated."

Wanted: A Story of the Christian Era Written by a Catholic. The lack of historical knowledge in modern times is appalling. It would be dangerous to suggest any percentage, however small, of present day people who have even a superficial knowledge of the history of the past. True most of those who know little of the past are convinced that they are as well off not to be informed in such respect, despite the trite saying of a great American orator that "The only lamp by which I may guide my feet is the light of the past." There are some indications, however, that if history be palatively served it may be interestedly partaken of. The best evidence of this fact recently introduced is "The Outline of History" by H. G. Wells. Wells, to begin with, is a popular writer, rather of the newspaper or popular magazine style, something of a phrase maker, and, at any rate, light and easy to follow. For these reasons, more than for any other, we are convinced this Outline of History, which is a simple story of man and life from the first faint glimmerings of civilization to the present, is receiving a wider hearing than any historical work has ever had. Some of the reviewers look upon Wells' story as more than a history as, for example, one says: "Here is more than history. Here is a philosophy of life. Here is an elaborate explanation

of the origins of ideas and institutions. Here is an attempt to penetrate the darkness of the future." We think the final judgment upon Wells' work will be that it has been depreciated in value by these very features. Had he omitted his philosophy of life and his attempt to penetrate the darkness of the future especially, none would have missed them, and all rational readers would consider the work of greater merit for their omission. A philosophy that acknowledges the very existence of progress and civilization as due to a Divine impulse, but that takes faith and religion out of the plan of the Universe leaves nothing. Without faith and religion man is but one of the beasts of the jungle, and his doings and sayings of no import. As has been well said by the *Literary Digest*: "The historian's attempt to reduce Christianity to a few simple teachings which might easily be accepted by good Buddhists and Confucianists and Mohammedans is not unnaturally met with praise by Unitarians and scorned by Catholics." How the book looks to a trained Catholic mind is well stated in the *Catholic World* by Dr. Henry A. Lappin:

"He refuses all interpretations of Jesus Christ that would transcend the limits of human experience. The tremendous and unique claim of Christ upon the loyalty and submission of mankind, he simply will not recognize. He misses the central fact of all pre-Christian history; that it was a divinely ordained preparation for the adorable mystery of the Incarnation, and that with the coming of Christ and His Death upon the Cross, the sum of human life and human aspiration was instantly carried up to a new and infinitely higher level: that, in short, the Incarnation of the Son of God was a unique and emphatic remedial intervention. Believing Christians will passionately repudiate the whole temper and mind of these chapters. Reason and common sense and human experience reject them. Mr. Wells' arguments will neither wear nor wash. Of the whole exquisitely beautiful and intricately wrought yet sublimely simple structure of the Christian Doctrine of the Trinity, and of the sacraments, and of the Divine Constitution of the Church, Mr. Wells has no faintest glimmering of understanding, or appreciation. Far from being Christian, Mr. Wells' optimism is the shoddiest sentimentalism."

However, as we have before stated, the reception of the book is proof that there is a deep, if dormant, interest in history,—hence our suggestion that a story, especially of the Christian era, written by a Catholic, is needed. The Old Testament can hardly be improved upon as a history of man to the time of Christ, but the story of the Christian era is yet to be written. Those who have made pretentious attempts at writing modern history have consciously or unconsciously distorted the facts. It is not intended, however, to maintain that non-Catholics alone have sinned in this respect. There are no doubt cases of distortion on the Catholic side, but it yet remains true that the properly qualified Catholic is better equipped to write a true story of the Christian era than any non-Catholic. We have grown into the habit of being pleased with favorable mention of the Church and its work in non-Catholic publications, and of pointing with pride to them as concessions, when, as a matter of fact, they constitute but the truth, and should be made as a matter of course. As a rule, however, the non-Catholic writer lacks the viewpoint, and be he ever so fair-minded, he is disqualified by his want of faith to treat truthfully subjects in which Catholicity is vitally concerned. Entirely too little is known of the birth, the early struggles and the development of Christianity under the guidance of the Catholic Church. How many men on the street can tell you anything about the religion which

fostered and reared civilization from the first to the fourteenth century, before any other form of Divine Worship than that followed by the Catholic Church to the present day was dreamed of. How many are informed that Martin Luther was but an ex-priest in the same sense of Chiniquy, Schlatter, and others of our own day? That the inquisition was a political and not a religious institution; that the popes were the leaders of science and education, and that every advance of civilization was prompted and forwarded by the Church. The "dark ages" have been too long taken for granted, and the distinction between spiritual and material progress has been too long obscured. A story of the character indicated, following the style of Wells' *Outline of History* if you will, and written by a Catholic of the attainments and capabilities of a man like Dr. James J. Walsh, would, we are convinced, get, if not a world-wide, at least a nation-wide, hearing.

Philosophy Drawn From History. The late lamented Lord Mayor of Cork, Terence MacSwiney, was a philosopher as well as a patriot. To be convinced of this, one need only glance through his book, *Principles of Freedom* (New York, E. P. Dutton & Co.) and note the constantly recurring passages that bear all the characteristics of high grade philosophy. Speaking of human relations in general and particularly of the Irish-English situation MacSwiney says:

"If the world is to be regenerated, we must have a world-wide unity—not of government, but of brotherhood. To this great end every individual, every nation has a duty; and that the end may not be missed we must continually turn for the correction of our philosophy to reflecting on the common origin of the human race, on the beauty of the world that is the heritage of all, our common hopes and fears, and in the greatest sense the mutual interests of the peoples of the earth. If, unheeding this, any people make their part of the earth ugly with acts of tyranny and baseness, they threaten the security of all."

On the exercise of power we read this sage observation:

"It is the duty of the rightful power to develop the best in its subjects: it is the practice of the usurping power to develop the basest."

Of patriotism we read:

"It is nothing but love of country that rouses us to make our land full-blooded and beautiful."

Of idealism it is said:

"The man who cries for the sacred thing but voices a universal need. To exist, the healthy mind must have beautiful things—the rapture of a song, the music of running water, the glory of the sunset and its dreams, and the deeper dreams of the dawn."

"The end of freedom," we are told, "is to realize the salvation and happiness of all peoples, to make the world, and not any selfish corner of it, a more beautiful dwelling-place for men."

BOOK REVIEWS

Beacon Lights of History. By JOHN LORD, LL. D. New York, Wise & Company; The University of Cambridge Press, Cambridge, Mass. (Current Opinion).

Sets of books are in grave danger of neglect. Everybody is so busy nowadays that effort must be exerted to find time for general reading—hence a work consisting of several volumes is more or less forbidding. There is an attractiveness about the *Beacon Lights of History*, however, that in a measure offsets the disinclination to undertake a new task, and once one has grasped the plan of the author and read briefly from any of the great studies included, it is no longer necessary to cultivate an inclination.

These handy-volume books, (there are six of them), in coat pocket size, are filled with a number of studies, lectures really, on the leading events and personages of all known time. They begin with ancient religion, and make the reader acquainted with Egyptian, Assyrian, Babylonian and Persian beliefs and with Brahmanism and Buddhism, Classic Mythology and Ancient Philosophy.

In separate studies we read of Confucius, Socrates, Phidias and of the Greek and Roman Classics.

Taking up the Old Testament characters we are made intimately acquainted with Abraham, Joseph, Moses, Samuel, David, Solomon, Elijah, Isaiah, Jeremiah, and Judas Maccabaeus.

In other lines we study Cyrus the Great, Julius Caesar, Marcus Aurelius, Constantine the Great, Saint Chrysostom, Saint Ambrose, Saint Augustine, Theodosius the Great, Saint Leo the Great, Mohammed, Charlemagne, Hildebrand, Saint Bernard, Saint Anselm, Saint Thomas Aquinas, Saint Thomas a'Becket, William Wykeham, John Wycliff, Dante, Geoffrey Chaucer, Christopher Columbus, Savonarola, Michael Angelo, Martin Luther, Thomas Cranmer, Saint Ignatius Loyola, John Calvin, Lord Bacon, Galileo, Heloise, Joan of Arc, St. Theresa, Madame de Maintenon, Sarah, Duchess of Marlborough, Madame Recamier, Madame de Stael, Hannah More, George Eliot, Alfred the Great, Queen Elizabeth, Henry of Navarre, Gustavus Adolphus, Cardinal Richelieu, Oliver Cromwell, Louis XIV, Louis XV, Peter the Great, Frederick the Great.

Coming to America, we have studies of Benjamin Franklin, George Washington, Alexander Hamilton, John Adams, Thomas Jefferson, John Marshall, Lafayette, Andrew Jackson, Henry Clay, Daniel Webster, John C. Calhoun, Abraham Lincoln, Robert E. Lee, Ulysees S. Grant and John Hay.

Returning to Europe, we can study Edmund Burke, Napoleon

Bonaparte, Prince Metternich, Chateaubriand, Louis Philippe, William IV, Sir Robert Peel, Cavour, Czar Nicholas, Louis Napoleon, Prince Bismarck, William E. Gladstone.

Now a volume is devoted to great writers, and we have intimate studies of Rousseau, Sir Walter Scott, Lord Byron, Thomas Carlyle, Lord Macaulay, Shakespeare, John Milton, Johann Wolfgang von Goethe, Alfred (Lord) Tennyson.

In music, we have a study of Richard Wagner; in art, of John Ruskin; in Philosophy, Herbert Spencer; in Science, Charles Darwin; in Navies of War and Commerce, John Eriesson; in the Far East, Li Hung Chang; African development, David Livingstone; in modern archaeology, Sir Austen Henry Layard; in electricity and magnetism, Michael Faraday; in medicine and surgery, Rudolpf Virchow.

There are compilations, the work of many authors, that cover a wider range of subjects than *Beacon Lights of History*, but we recall nothing from the pen of a single individual that indicates such a wide range of study and investigation by one mind; and while it is not desired to give the appearance of undue enthusiasm, candor requires the admission that we have been fascinated by these studies.

Of course the Catholic reader will not be surprised to find many of the old charges against the Church repeated in Dr. Lord's studies, and, like most non-Catholic writers, the author falls into the error of charging up crimes and errors of individuals to the Church. He does not, however, place the seal of condemnation upon the Church, but even admitting that faults have been committed, either finds a justification for the act, or advises his readers to look upon it in the light of the age and of the circumstances under which it occurred.

Beacon Lights of History is as delightful as it is substantial and valuable.

J. J. T.

The McCarthys in Early American History.—Michael J. O'Brien. New York. Dodd, Mead & Co.

Michael J. O'Brien, Historiographer of the American-Irish Historical Society, and auther of the great work "A Hidden Phase of American History" has produced under the above title another monumental work, illustrating his tirelessness as an investigator.

This latest of Mr. O'Brien's efforts contains ten chapters under the following divisions:

The McCarthys of Virginia; the McCarthys in Maryland, the Carolinas and Georgia; the McCarthys in Louisiana, Illinois and Kentucky; the McCarthys in Pennsylvania and Delaware; the McCarthys in New York and New Jersey; the McCarthys in Massachu-

setts; the McCarthys in Connecticut, Rhode Island, Maine, New Hampshire and Vermont. A chapter on "the Fighting Race," and a most interesting appendix, in which are listed the names from the muster rolls and enlistment papers of the Revolutionary Army and Navy, and the Provincial Militia of the thousands of McCarthys who served their country during the Revolutionary War.

Every line of Mr. O'Brien's book is of intense interest, but a paragraph from his introduction can be read with much profit by all those entertaining a kindly feeling for the Irish race:

There is no earthly reason why the Irish, like Americans of other races, should not be accorded a place in the history of this country. The Huguenot Society has put on record the contributions of the French; the Holland Society has told of the part played by Americans of Dutch descent; the Thistle Society has related the story of the Scotch; the Spaniards have a well-established place in American history, and the English have had numberless historians who made it a business and a trade to supply the world with histories of their own making and from their own point of view; in short, nearly every race which made up the population of this country in the seventeenth and eighteenth centuries, with the exception of the Irish, has supplied historians who have put on record the creditable deeds of men and women of their own blood. Thus, the American people have had opportunities to learn what each nationality has contributed to the greatness and progress of their country, but, although the Celtic element was numerically important in the Colonies, the general public knows practically nothing of the history of the Irish immigrants or their American descendants.

This much said, Mr. O'Brien suggests the cause and the cure:

Irish-blooded Americans are, however, themselves to blame if their people have been relegated to a place of no importance in American history. For many years they have been complaining that the 'historians have kept us out of history,' unmindful of the fact that the fault is all their own, since the real facts are readily obtainable if they would only devote to the work a part of the energy they waste in denouncing unsympathetic historians. Since a nation is but an aggregation of individuals and families, it has been well said that 'the history of a country is but the history of its people,' and in the numerous published genealogies of American families and the biographical works of historical societies are found some of the most interesting items of the nation's history. American genealogists, however, have devoted their attention mainly to families of English or Dutch descent, because the demand for their work came chiefly from those sources.

There is a strong and ever increasing reason, therefore, to see this state of affairs remedied, to look into the emigrant ancestry of Americans of Irish blood. It is highly desirable that their history should be traced as far as practicable, but it can be done only by consulting the records of the towns and parishes and the official documents of the Colonial governments, and if the proper spirit were displayed this work would result in making many valuable contributions to the historical literature of the country.

May Michael J. O'Brien be long spared for the excellent work in which he is engaged.

RELICS OF FATHER MARQUETTE

To the Editor of AMERICA:

The present writer recently called the attention of your readers to a newly found letter of Father Marquette. Since the publication of that contribution in *America* for November 6, several inquiries have come to him in regard to this missionary-explorer, and particularly in regard to his mortal remains. Nearly all of these latter questioners disclosed some misapprehension of fact; one a strange misconception, as you will see, which spoke of his skeleton; and more than one, a painful error, since it reflected unjustly on the guardianship that the faculty of Marquette University has exercised over the relics in their possession. Perhaps a general statement in your pages will interest others as well as these inquirers.

In the twenty-sixth volume of the *Catholic World*, John Gilmary Shea tells, with a great historian's exquisite detail, of the discovery at St. Ignace, Michigan, of the site of the old Jesuit mission chapel, and beneath its floor of a charred bich box in which were found several minute fragments of human bones. Father Edward Jacker, the discoverer of the mission site, and Dr. Shea likewise, were convinced that these ashes were undoubtedly all that remains on earth of the gentle Marquette. On August 25, 1882, Father Jacker wrote to Marquette University, Milwaukee: "Here are all the bones [of Marquette] left in my possession after sending about seven fragments to Father Killian [O. M. Cap.] at St. Ignace."

I have not inquired about the seven fragments sent to St. Ignace; but the nineteen pieces consigned to Marquette University have been guarded with the most sacred care at all times; they have been uninterruptedly in the safety-vault of the treasurer of the school since its removal some years ago to its new location on Grand Avenue. The longest piece is one and a quarter inches in length, and weighs about one-eighth of an ounce. The combined weight of the nineteen fragments is not quite an ounce.

The Rev. H. B. MacMahon, S. J., of Marquette University, writes me that this "treasure is kept in a box eleven and a half by nine inches of polished black walnut, inlaid with an elaborate design in some hard light-colored wood. The interior is lined with white satin, padded, and has under the thick outer cover, which is hinged and locked, a heavy glass plate, kept in place by a frame that must be unscrewed before the 'relics' can be reached. Under this glass can be seen a small box, apparently of tin, four and a half by three by one and a quarter inches, bearing a label in the handwriting of Father Jacker: 'Fragments of bone from the grave of Father Marquette. 1877.'"

Whoever has not read Dr. Shea's article in the *Catholic World*, referred to above, is scarcely justified in holding an opinion adverse to the authenticity of these remains. It must be added, however, that not all who have read it are entirely convinced. No miracles, wrought through the application of the fragments, have been recorded.

LAURENCE J. KENNY, S. J.

St. Louis.

STATEMENT OF THE OWNERSHIP, MANAGEMENT, CIRCULATION,
ETC., REQUIRED BY THE ACT OF CONGRESS OF AUGUST 24, 1912,

Of ILLINOIS CATHOLIC HISTORICAL REVIEW, published quarterly at Chicago, Illinois, for April, 1920.

STATE OF ILLINOIS, COUNTY OF COOK, ss.

Before me, a Notary Public in and for the State and county aforesaid, personally appeared Joseph J. Thompson, who have been duly sworn according to law, deposes and says that he is the Editor of the ILLINOIS CATHOLIC HISTORICAL REVIEW and that the following is, to the best of his knowledge and belief, a true statement of the ownership, management, etc., of the aforesaid publication for the date shown in the above caption, required by the Act of August 24, 1912, embodied in section 443, Postal Laws and Regulations, printed on the reverse of this form, to-wit:

1. That the names and addresses of the publisher, editor, managing editor, and business managers are:

Publisher, ILLINOIS CATHOLIC HISTORICAL SOCIETY, Ashland Block, Chicago, Illinois.

Editor, Joseph J Thompson, Ashland Block, Chicago, Illinois.

Managing Editor, Joseph J. Thompson, Ashland Block, Chicago, Illinois.

2. That the owners are: THE ILLINOIS CATHOLIC HISTORICAL SOCIETY, Ashland Block, Chicago, Illinois (a corporation not for profit. No stockholders.)

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JOSEPH J. THOMPSON.

Sworn to and subscribed before me this 30th day of April, 1921.

[SEAL]

ANNA M. SHEEHAN,

(My commission expires, August 5, 1922).

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